"CHOICE, CHANCE AND CHANGE"

(1606)

OR

GLIMPSES

OF

"MERRY ENGLAND"

IN THE OLDEN TIME.

EDITED, WITH INTRODUCTION AND NOTES AND ILLUSTRATIONS,

BY THE

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INTRODUCTION.

IN my Memorial-Introduction to the Works of NICHOLAS BRETON I thus wrote:—"An anonymous book that internally seems out-and-out Bretonese is the following:—*Choice, Chance and Change: or Conceits in their Colours.* 1606. As I read and re-read this singularly brilliant and unforgetable manners-painting book, I felt here was the 'fine Roman hand' of Breton. But seeing that there is no external authority for giving it to him, I reluctantly decided not to include it among his Works, but rather perhaps find a place for it among my Occasional Issues." (Vol. i., pp. lxxiii-iv.)

I still think that there are phrases and turns of expression and allusions and recurring words, that point to Breton as the author of *Choice, Chance, and Change.* But I am bound to add, that the general style is less formed and the specific wording less finished than Breton's; while the playing on Will of Wit and other well-known phrases (pp. 29, 32, 50) may be accounted for by his popularity and influence on the Writer. It is assigned to Breton in the BODLEIAN CATALOGUE; but without an authority being given.

Whoever was the author of *Choice, Chance and Change,* we have in it a noticeably bright and pleasant book, that—as I have put it in the general title-page—gives us "Glimpses of merry England in the Olden Time," that all to whom it comes must be glad to get. As a composition, *Choice, Chance and Change* is facile and fluent rather than well-wrought; but occasionally,— as in the 'Table Talk' dropped and renewed, renewed and dropped, throughout,—we have capital examples of how our Elizabethan and early Jaco-

bean ancestors used to speak while they were under the spell of Euphuism. Still more welcomly, it informs us in the liveliest and most rattling and realistic way, of the manner in which they behaved and amused themselves in their wooing and fooling, games and sports and pastimes, and 'bridal' and other feastings and country-house meetings. Though all set forth is most 'proper,' when one reads between the lines, it is not hard to discern abundant love of fun, a great deal of (universal) human nature, and, as compared with to-day, an outspoken mode of referring to such subjects as harlotry and cuckoldry by young men and maidens, extremely note-worthy.

In the outset, 'Tidero' attempts to pass off his 'journeyings' as having taken him abroad; but as almost invariably results when a feigned method is adopted, the Author betrays ever and anon that he is really describing different parts of England, and towards the end it becomes quite clear that in the story of 'Sir Swadd' and his love-story, he is simply speaking of English scenes, people and customs. This fact makes *Choice, Chance and Change* the more valuable and interesting. Indeed, for myself, I cannot think of a contemporary book that so vividly actualizes to us the 'rural' England of the period. Evidently the Writer turned to account all odds and ends that lay to his hand, his main *motif* probably having been the working in of his epigrammatic Sonnets.

In the Notes and Illustrations (at the close) I have accentuated a number of things in the book; and now it only remains that I fulfill here the promise of further illustrations. I proceed from about the commencement onward (paging at bottom):

Page 3, '*To the Reader*'—compared with Breton's Epistle-dedicatory, this has much of his manner.

„ 6, ll. 6-7, '*meate-whole, but*': "*Tid.* But, where is now the old shrug at that wicked but"? It will reward to compare this on 'But' with Touchstone's

playing on 'If' ("much virtue in an If") in *As You Like It* (v, 4). I am haunted with a dim recollection of a kindred dwelling on 'But' in one or other of our Elizabethan Dramatists; but I cannot put my hands upon it.

Page 7, ll. 6-8, "*Why how now? doe you take me for a woman, that you come upon mee with a ballad of 'Come liue with me and be my Loue.'*" Evidently the beautiful song (or ballad) of CHRISTOPHER MARLOWE soon passed into familiar use. It originally appeared in the *Passionate Pilgrim* of 1599 as Shakespeare's, and next in *England's Helicon* of 1600, with Marlowe's name attached. It need hardly be repeated that the *Passionate Pilgrim* was a bookseller's theftuous compilation and of no authority. Sir Walter Raleigh's *Nimph's Reply to the Sheepheard* should never be dissociated from the 'Invitation.'

„ 12, ll. 3-5, "*if he wanted wealth, held a poor man . . . . . if honesty, a knaue, if kindness, a dog.*" One of many evidences of the little esteem in which the dog was held in Shakespeare's *England.* It were well if some competent student traced historically the gradual ennoblement of and love for the dog in England.

„ 14, l. 8, at bottom — I do not understand the allusions here, apparently made as if in drunken inarticulate talk.

„ 15, l. 18, "*a short narrow stone bridge*"; l. 31, "*Apple water, otherwise called Sider*"— both these references, though vague, seem to point out England.

„ 16, ll. 12 at bottom, onward — This would have delighted Isaack Walton; and so the realistic account of the Shepheard's every-day talk onward.

Page 25, l. 5 (from bottom) "*he that transitive a good turned some some ignore a traitor*"—the Gunpowder Plot was doubtless intended in Elizabethan plots.

" 27, l. 5, '*the mouse is made of a great sheep*'—an early occurrence of the old saying; *ibid.* l. 8, '*January and May never meet together*'—the burden of many a love-lilt on unequal marriages.

" 27, ll. 1-2, "*Lo old old and very very very very old old man*"—later in 1655 Taylor, the Water-Poet, adopted this as title of his exaltation of Pan—*The Old, Old, Very Old Man.* Pan belonged to Shropshire and in *Chance, Chance and Change* there are several Shropshire words.

" 30, l. 7, "*Perilous Eye*"—used as Shakespeare does 'parlous' *e.g.* 'a parlous fear' (*Midsummer Night's Dream*, iii. 1) "a parlous state" (*As You Like It*, iii. 2), *et alibi.*

" 37—the vicle of this is an excellent example of the fashionable and affected conversation of the day.

" 38, l. 16, *a great traine of his retinue*—one of many curious proofs of our forefathers' uncleanliness. In the *Return from Parnassus*, one of the peciants comes in picking lice off his sleeves. There was quite Eastern comfort (or discomfort) in Elizabethan England under beard and hair and all "harbouring a great traine of his retinue."

" 41, l. 6 (from bottom), *Decorums and Aspirations*—an editor of Strutt would find many *bits* in *Chaire, Chance and Change* elucidatory and illustrative of his text.

" 44—touches of fine human feeling here, *e.g.*, "*when joyning of hands may cause the breaking of hearts,*" &c. (ll. 24-5).

" 46,—evidently Alchemy was being discredited, albeit

it had a strange revival two generations later, and onward.

Page 49, l. 11 (from bottom), "*in comes a poſte for puddings*"—this is somewhat obscure, but may be explained by either (1) Post as = a courier or special messenger, or (2) The door-post of a victualler's shop, and so = bearer of puddings.

„ 50, ll. 19-22—very Bretonese.

„ 52, ll. 3-4, "*the content of the minde bee a kingdome*"—doubtless Sir Edward Dyer's well-known poem was in recollection. See also p. 65, l. 5.

„ 64, l. 2 onward. See Thomas Watson's *Teares of Fancie* (Son. lx) for a sonnet of the same form and so ending.

„ 69, l. 4, '*a Gentleman of the firſt head*'—a metaphor from hunting, as in *Love's Labour Lost* (iv. 2), "my buck of the first head," *i.e.*, of the first year that it was a buck. So here, the first year of the first gentleman of his house.

Our present book must not be confounded with Simon Robson (Dean of Bristol's), "The Choice of Change: containing the Triplicitie of Diuinitie, Philosophie, and Poetrie; Short for Memorie, Profitable for Knowledge, and Necessarie for Maners: whereby the Learned may be confirmed, the Ignorant instructed, and all men generally recreated." As the earliest known exemplar (1585) bears that it is "Newly set foorth," there must have been a prior edition. Another appeared in 1598. I have read this *Choice of Change* in the rare exemplar in the Chetham Library, Manchester. It has occasional *bits* of notable thought and wording; but is a thin and poor production beside our *Choice, Chance and Change.* The successive editions of the one over-against the solitary issue of the other, is one of many illustrations of the arbitrary and accidental character of the fate of books.

I wish very heartily to thank my good friend DR.

BRINSLEY NICHOLSON of London for kind help in annotating. And so I leave *Choice, Chance and Change* to win for itself readers.

ALEXANDER B. GROSART.

St. George's Vestry.
Blackburn, Lancashire,
4th February, 1881.

*** After above was sent off, the following Shakesperean note reached me from DR. BRINSLEY NICHOLSON. I gladly give it place—"See p. 63, ll. 17-21 ..... 'as welcome, *caruing*'..... It is clear from this passage and others that I have met with, that when a lady (or possibly a gentleman) at table, wished to show honour or favour or deference to another, she carved for him, not merely by such quiet looks and gestures as would be adopted in like case at the present day, but with all that meaning fussiness which was then the mode. Hence arose the metaphorical use of 'carve,' which we find possibly once in Shakespeare, 'she discourses, she carves' (*Merry Wives*, i. 3), for 'carve her drink to her' is certainly I think a use in its ordinary sense. But certainly it is so used in [Sir] William Harbert's *Proph. of Cadw.*

'There might you Caius Marcus *carving* find,'

where 'carving' is metaphorically used as descriptive of such gestures of deference, &c., as one used at that time when carving for an honoured or favoured person. In Dyce's *Glossary*, however, he plainly gives passages as examples of this metaphorical use, which are merely examples (as seen by the context) of the literal use, the fantasticism of such gestures in that age being left out of count."

CHOICE, CHANCE AND CHANGE:

OR,

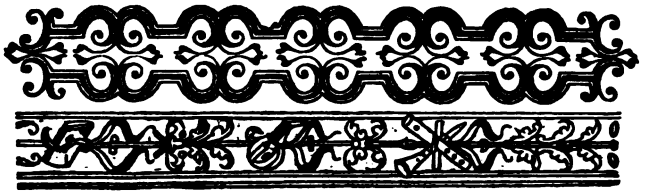
Conceites in their Colours.

Imprinted at London for *Nathaniell Foſbrooke*, and are to be ſold at his ſhop in Pauls Churchyard at the ſigne of the Helmet. 1606.

TO THE READER.

IF your choiſe chaunce to bee good, change it not, if your conceit chance to chuſe amiſſe, allowe it not: If it carry a good colour, and the cloth be naught, eſteem it not: but if it be good and you conceite it not, change your humor, but keepe your choiſe: In briefe, here are conceits of diuerſe colours, ſome in graine and none but will bide the weather: but if you be in loue, here is a leſſon for your learning, where you may find paſſion put to her patience, wit to his whirligigge, the foole to his part, and the better conceite to his beſt corner: many wild Geeſe flie in their owne feathers, and a tame duck is a pretie fowle: In ſom, there is nothing ſo good but may be mended, nor ſo ill but may bee well taken: kind fellowes and honeſt wenches I know will not be angry, and if any man be out of his wits, God ſend him well into them againe: and ſo hoping that good conceites, will chuſe the beſt and leaue the worſt, I will change kind thankes for kind acceptance, and ſo reſt, as I find cauſe.

Inſert theſe words into the beginning of the eight leafe before the end of the Booke: I could be glad of your fau. *&c.*



A

Dialogue, after a friendlie greeting, vpon a ſodaine meeting betweene *Arnofilo* and *Tidero*: as they trauailed vpon the way, betwixt Mount Ierkin, and the great City at the foot of the wood, in the long valley.

Ar.  *IDERO, Well met, of all the men in the world, I would neuer haue thought to haue ſeene you in theſe parts: why? how many thouſand yeeres ſince I ſaw you laſt.*

Tidero: Not many thouſand: what? am I become a ſpirite that you wonder at mee? this is as good as a good yeer on you: how long haue you been away, and how haue you done ſince yeſternight: is a yeere or two ſuch a time of abſence, as if one should come out of his graue to maze the world with miracles? I muſt confeſſe I haue beene abroade, and haue ſeene more then I haue eaten, and

 drunke

drunke more then hath done mee good : but what of that ? all is well that ends well : and therefore hoping that you will leaue your wondering, in honeſt kindneſſe tell me how you doe ? and haue done euer since I ſaw you ?

Ar. *Sometime well, and ſometime ſo ſo : meate whole, but :*

Tid. But, where is now the old ſhrug at that wicked but ? an old mezill will haue a miſers tricke : if you had bin where I haue been, and endured that I haue don, you would leaue your ſhrinking of your ſhoulder, at the burthen of eaſe.

Ar. *Why, but tell me, haſt thou been a trauailer ?*

Tid. I haue walked a little over the great water, ſome ten thouſand of miles, and yet haue found the waye home againe.

Ar. *And for ought I ſee, thou art welcome home, and no doubt but many of thy friends will be glad to ſee thee : for my ſelfe, I am glad euen with all my hart, to ſee thee ſo wel.*

Tid. You are glad of your eieſight, and ſo I think are many more, that after the common faſhion carrye the name of friends, but :

Ar. *Tuſh I pray thee, leaue thy But : I doubte thou haſt mette with ſome vnkind kindred, fained friende, hollowe companion, cogging Raſcall, or dogged peſaunte, that hath giuen you a dry ſalutation, bidden you to a hũgry breakfaſt, that you are not in full true charity with all the world : But put away melancholie, let the Diuell goe hang himſelfe, one honeſt man is worth a hundred beggers : and for my poore ſtate, thou knoweſt it : and ſuch as it is, take parte with it : goe home with mee, and ſtaie till I bidde thee goe. I proteſt*

teſt I ſhall bee glad of thee: and for my little wealth, I had rather ſpend it on ſuch a companion, then leaue it to a ſight of Churles: for thou knoweſt I haue no ſtore of Heires, and therefore I pray thee bee, let vs be merry, and let vs liue together.

Tid. Why how now? doe you take me for a woman, that you come vpon mee with a ballad, of Come liue with me and be my Loue; well, loſſe of time is but ventered ware, and the gaine of repentance, but the greefe of vnderſtanding; but, I will hope the beſt, that I haue now found a man, whoſe breathe is not poiſoned.

Ar. *Poiſoned man, God forbid; but ſay, wherewithall doeſt thou meane?*

Tid. With deceit, lying, diſſembling, in effect all one kind of poiſon; which in theſe days is as cõmon among men, as painting among women.

Ar. *Fy vpon it, talke not of it, for my wife ſhe I am ſure vſeth not the one, and for my ſelf God bleſſe me from the other: But leaue tricks to trickers, and tell me I pray thee in a word, what haſt thou ſeen in thy trauaile?*

Tid. In a word, variety: I cannot in one word better expreſſe the ſum of all: for indeed I haue ſeen much, & much varietie in that I haue ſeene.

Ar. *As how I pray thee?*

Tid. I haue ſeene the greate water called the Sea, to which compared, the greateſt Riuer is but a little Channell, and the greateſt flood, except that which was in the time of *Noah*, is but as a diſh of water: the taſte of which water is ſalte: and in this water liue a whole worlde of ſtraunge fiſhes; of which I haue ſeen

ſome very great, ſome not ſo great, and ſome far leſſe: but, as vpon the Land, ſo in the Sea, I ſaw the great eat vp the little: a Whale would hunt a whole ſkull of Herings, and ſwallow down a number of them: The Porpoiſe would hunt the Samon and the Shad, the Seale would feed vpon the Whiting, but the Whale would take order with a world of ſmall fiſhes: and ſo you ſee vpon the land, among the fowles of the ayr: the Eagle vpon the Pheſant or the Poulte: the Faulcon vpon the Mallard, or the Partridge, the Hobby vpon the Larke, and ſo ſtill the great feede vppon the ſmall ones: ſo in beaſts the Wolfe vpon the ſheepe, the dog vpon the hare, the Fox vpon the Lamb, the greater euer makes his pray vpon the leſſe: and yet as in birds and beaſts, ſo in fiſhes haue I obſerued, that the ſword fiſh, and the Dolphin will be the death of a Whale; a little Iacke of a Marlin, will be on the neck of a Partridge, and a little dog will put downe a great Beare.

Ar. *Yea, but they can neuer do it, but when they haue them at aduantage.*

Tid. That is vnderſtood, but they doe ſo: how euer they catche them at it.

Ar. *Yea, they do indeed, but how they do it, that would be knowne.*

Tid. It is not for me to looke aſter, for I will neyther flie into the Ayr to aſke the birds, nor diue into the ſea, to aſke the fiſhes: nor be a beaſt on the land, to learne a note of their nature, and yet there comes much good by them.

Ar. *As how I pray thee?*

Tid. Why when a Whale is wounded, he will runne to

to the shore, and then the fiſhermen make much mony of his oyle, when a Marlin killeth a Partridge, the ſaulconer fares the better, and when the dog pulls downe the Beare, it makes ſport for the maſter of the game.

Ar. *Thou ſaieſt true, but let them alone with their ſports, & tell me what els ſaweſt thou at the ſea?*

Tid. I ſaw how woodden horſes went with the wind, which carried men and Merchandize, ouer the water from one land to another: but ſometimes, with a ſodaine tempeſt man & horſe ouerthrown vpon a Rock, and the goods all flote or drownd, ſomtime man, horſe and ware through a leake, ſink all into the ſea: ſomtime ſwallowed in a ſand, and ſometime vpon a ſodaine one fall vpon another, and by fire and ſword, one or both fall to deſtruction: theſe horſes were called Shippes, Pinnaces, Hoyes and ſuch like: and let me tell you, as *Dauid* the Prophet ſaid: he that paſſeth the deepe ſeeth the wonders of the Lord: for if I ſhould tell thee what dangers I haue eſcaped, both by ſea and land, thou woldeſt ſay, I were bound to praiſe God.

Ar. *Thou ſaieſt well, I haue heard ſo much of the daungers of the ſea, that I care not, if I keepe one foot of Land: but I pray thee tell me a little further of thy trauaile.*

Tid. I will tell you, at ſea I ſaw none of thoſe toyes that I haue heard fooles talk of, as Mermaides and Syrenes, for they are in deede but fictions: but I ſaw in a cleer day, a great depth vnder one ſhip vpon a calm, in a ſtill water, the tops of ſteeples and old ſtone walles, which the Sea had ſwallowed by ſom great breache ouer the banks of that country: and as I heard afterward in my trauaile, in the drowning of thoſe townes there perifhed

perished a worlde of people, and no small masse of wealth.

Arnofilo. *A pittifull Spectacle and yet we see, when wealth breedeth pride, GOD will send vs a sore plague: but I pray thee proceede, and tell me of thy further Trauaile.*

Tid. I will: when I first arriued on shore with some other of the Shippe, wherein I made my passage, I beheld the Soile, which was as this is, replenished with grasse, herbs, flowers, and trees, and so forth: and for the Fowles they did fly, the Beastes did feede, and men and woemen did walke and talke as we doe: onely they did vary in their attire, and in theyr language from vs: the poore did for the most part drinke water, and the ritch wine; the poore fedde most vpon herbes, rootes, course bread, and little flesh: the riche vpon such Cates as the country will yeelde: their cities were faire to the eie, but slight for the substance, their wealth great, but in few mens hands, their lawes stricte, and well obserued; the Men, neither Pigmeis nor monsters; their women some fair, some foule: but one thing I noted chiefly in the country, that in euery house the inhabitants had a priuate law in their owne houses, and one neighbour with another, besides the common lavves of the country.

Arnofilo. *For those, in that they may bee tedious to thee to recite, I will deferre them till another time: but, I pray thee tell mee something of the priuate lawes among them.*

Tid. Betvvixt neighbours it vvas one Lavv, that euery man shoulde pay his ovvne house rent, and not to

to truſt vnto his neighbour. Another Law, that euery man ſhould prouide for his owne houſhold all things neceſſary, and not to borrow of his neighbour: an other Lawe, that no man ſhould owe his neihbour any thing but compliments: an other was that no man ſhould be bould with his neighbours wife, further then ſhe wold let him, howſoeuer the common Law woulde direct him. No man ſhould ſlander his neighbours wife, for feare of hurting him, and doing her no good: No man ſhould tell tales, though true, betwixt partie and partie, that might mooue ſtrife, for breaking of peace: No man ſhould denie a kindneſſe promiſed vnto his neighbour, or his wife, leaſt he ſhould grow angry, and ſhee take thought: No man might make hornes at his neighbour, though he knew him to bee a cuckolde, for feare of breeding of bate betwixte a Man and his wife: theſe with many other priuate Lawes, were verie ſtraightly and carefully obſerued, betwixt neighbour and neighbour: beſides, there is one other that I had forgotten, and that is this, tha[t no] man might father his neighbours childe, how[ſoeuer] hee had talked with the mother of it, for feare [it] bre[ed] the Fathers vnkindeneſſe, and the Mothers vndooing.

Ar. *Prety Lawes, and well noted; I ſee there was ſome good fellowſhippe among them, and that they had a care of their buſineſſe: it was well, for without theſe lawes, knaues and fools might haue done much hurt: what was the puniſhment to bee layde vppon the offendors in any of theſe items, or priuate Lawes?*

Tid.

Tid. No open matter of ſhame, but among themſelues he that did offend, according to the nature of his offence was cenſured: if he wanted wealth, held a poor man, if he wanted wit, a foole: if honeſty, a knaue, if kindneſſe, a dog: and ſo though ſuffered to bee a dweller, yet not eſteemed as a neighbour.

Ar. *Truely good, ſo it ſhould be, as the world goes: neighbours ſhould be kind one to another, or els there were no neigh bourhood: but tell me I pray thee a little of the priuate lawes in eache houſe.*

Tid. If a man were married to a ſcold, let her work for her liuing, and pray for patience.

If a woman were maried to a foole, let him walke to wind yarne, or pick nuts.

If a man had a whore to his wife, to think of his own caſe, and ſo to conceale his ſorrowe, or bee rid of his miſchiefe.

If a woman be maried to an Eunuche, to do ſomething to ſaue his ſhame from knowledge.

[No] man muſt goe to market without money, nor to [labour] without meate.

No m[an] muſt go to bed till he be ſleepy, nor riſe till [he awaketh].

No m[an] muſt looke for money till he haue earned it, nor pay money till he haue it.

Many other ſuch lawes, or Items there are agreed vpon, among them, which were but tedious to recite: ſom of which, I haue forgotten, but theſe I can well remember.

Ar. *Prety noted, I thank thee for them with all my hart: but what puniſhment is there appointed for the offenders, in any*

any of these agreements:

Tid. I will tel you, he that will liue with a ſcoulde muſt be laught at for his labour:

Shee that is wife to a fool, liues in ſuſpition of God forbid.

Hee that will liue with a whore muſt wear a greate cap:

Shee that is married to an Eunuch muſte goe to phiſick for the greene ſicknes.

He that goes to market without mony muſt come home without meate:

Hee that dines without meate, muſt feed vpon faſting:

He that goes to bed til he be ſleepy, muſt lie & tumble till he be weary: and he that riſeth ere he be wake muſt be held for a mad man.

Hee that lookes for mony he knowes not why, muſt haue it he knowes not when, and hee that will paie it ere hee haue it, muſte bee wondered at of all the worlde:

Ar. *Gramercy good wagge, for thy good noutes, pretty laws, and pretty puniſhments, if it were worſe, it would not bee ſo well: for Scolds and whores, and fooles and cuckolds would be out of order for pride, if they were not taken down with ſome trick: And to tell a truth, it is requiſite that a man ſhold not bee ſo lazy as to goe to bed, ere hee bee ſleepy, nor ſo madde as to riſe in a dreame: ſo fooliſh to goe to market without monye, or ſo peeuiſh, as to dine without meat, or ſo childiſh, as for to look for mony without deſart, and to paie it before hee haue it, why it is a thing impoſſible: and therfore the Agreements are good, I like them well: pittie but*

they ſhould be kepte: But I pray thee, tell me a little further of thy trauell, in that country or any other.

Tid. I will tell you: for the greate men, I durſt not look too greatly at them: for fear their greatnes would haue too greate an eie at my looking; onely I ſawe, they were well proportioned, ſtrong limmed, manlike faces, wore good cloathes, rode on fat horſes, pinched not their owne bellies, nor were not afraide of a cuppe of wine, kept their cuntries in peace, and liued in a league of greate loue: this was all that I there noted, amonge the greate ones: and for the name of the Countrie, as I heard; it was called, *Terra Straue.*

Ar. *I find it not in the mappe by that name, but tis no matter, on with thy diſcourſe.*

Tid. For the meaner ſort of people, yet not the baſeſt, for thoſe are alike euery where: Roges will begge, beggars will not be baſhfull, fooles will crie, and dogs will barke, and therefore let them paſſe; but, for the better ſort, I found them good fellowes, of what condition ſoeuer: Male, or female, Learned, or vnlearned, there would none be out, for his hand in a helth, howſoeuer they had fared: the Schollar would diſpute vpon none but the full pointe, and the vnlearned by Experience had a carouſe, at the higheſt: Ciuill cariage and fair conditioned, drink, and ſpende and paie, like right lads and not quarrell, till the cuppe had made a conqueſt of al the cōpany; & thē *ipſe hee qui* the which leapte ouer the hedge, and fel in the ditch, A, B, C, *non habet* P: how rouſts the henne when the cock is a ſleep: tis twelue a clock, and god giue you good night.

Ar. *But is it poſſible, was there ſuch good fellowſhip? much*

much good do their hearts, and yet tis piity ther was not more dauncing and lesse drinke: for then their heeles might haue held vp their heads, and their waies might haue been fit for a better worke: but so long, as they went all one waie, I like the better of their trauell.

Tid. Oh Sir: a little nap makes them as fresh as if they had neuer been salted: and daunce and sing, and if need bee a better thinge: tushe they are a gallant people, the men were good musitians, and there wenches would sing excellently: but for that I had no long time to tary there, I could not obserue much more then I haue told you: and therefore if the time wil giue vs leaue, I will tell you what I saw in an other countrie which I next fell vpon.

Ar. *I praie thee doe, thou canst not please mee better.*

Tid. I will tell you: crossing but a little riuer, and it was ouer a short narrow stone bridge, I fell into a Country that had another name, which mighte well be: for in many things me thoughte it differed in nature.

Ar. As how? I praie thee tell me.

Tid. First for the soyle it was more full of sand, and Dust, and not so fair and fat, as the neighbour country, yet had it no lack of wood, nor Corne nor fruite: For the country people, I meane the meanest sort fed much of garden commodities; which with helpe of a little oyle, and scarce sweet butter, made them dishes of meat fit for their stomackes: and their drinke was moste either vpon plaine water of the brooke, or vpon *Apple water*, otherwise called Sider which

which was in a manner their wine: their villages large and their houſes ſtrong, though nothing ſtately: the people moſt plaine without welt or guarde, or almoſte wit or vnderſtanding, more then to know their owne, the way to the Church and the field, and the Taphouſe if there were any in the Towne, the way to the Market and home againe; to plough, and plant, and ſowe, and reape, to thraſh and grind, to make hard bread and eat it with ſtrong teeth, to make Loue ill ſauouredly and to get children to furniſh the pariſh: theſe were the main points of their conditions: for to talk of more then a Codshead, would trouble a fiſherman, the ſhepheard more then of a ſheepshead, nor the ploweman further then his tillage: nor the Butcher more then his Bullock: for if you did goe any further, you did but trouble their capacities: but for thoſe matters you ſhould hear them talke ſo ſauourly, that if you did want witt to confider how ſoone thoſe ſmall Cunnings would bee learned, you would haue been buried in a dungheape, ere you could get out of the cleane: oh how the fiſherman would diſcourſe of his angle, his line, his cork, his lead, his bait, his net, his grinne, his leape, his weere, and I know not what; his obſeruing of time day and night, his patience to attend, his crafte in drawing his baite along the ſtreame, his dreſſing of his baite to drawe the fiſh to it, his playing with the fiſh when he hadde him, his hoiſing of him out of the water, and then what a meſſe of meate he could make of him, although perhappes it prooued all but a Gudgin: but if it were a Codshead, his lippes would bee worth the licking, and in this was his Element, heere was his ſtudy, and in

in theſe matters of little moment, would hee ſpend the whole ſpirit of his vnderſtanding. With whome, although it were no greate hurte, for to looſe a little time, yet it was ſome pleaſure for to heare him, and beſides to noate his kinde of pride in his poore trade.

The Sheepheard he would ſo talke of his Rammes and his Weathers, of his Ewes and his Lambs, his hogs and his ſheerlings: the big bone, and the fine wooll, the deepe ſide, and the broad loines: the nature of theyr breed, and of their feed, their waſhing, their ſhearing, their marking, their folding, their diſeaſes and their medicines: the Flie and the Scabbe, and how to trimme them, and picke them, and dreſſe them, and then with a ſigh to talk of the Rot, and what a heauy thing it is among them: to be ſhort, if you had time to attend the end of his diſcourſe, there is no Heraulde in ſearching out and deliuering of a coate of a very greate Antiquity, could weary you more then hee would your patience, with a tale of the Petigree of ſome of his choyce Cattell: for ſuch a Ramme was of ſuch an Ewe, that was bredde in ſuch a grounde, of ſuch a Mans, that had ſo many Rammes from ſuch a ground, and he that was the Maſter of ſuch a ground brought ſom twenty Rammes from ſuch a Country, and withall the owner of thoſe Sheepe had them out of ſuch a Shire, of the beſt ſtrayne that was in all that Countrey, and they in that Country: came I know not from whence, but and if I woulde haue ſtayed for to haue heard him out, I thinke that he woulde neuer haue left, till he had come to *Iacob*, or *Laban*, or *Abell* the firſt Shephearde that

that euer was, to come to the Straine of his Sheepe: but, I left at a point enough for my learning: for I gathered out of all in briefe, how foon he that had mony might learne to gaine by ſheep, though he would not lap himſelfe in a ſheeps ſkinne: but, if you ſhould take him out of his element, then he was gone, and you did his capacity much hurt: for, there was the ſumme of his worlds paradiſe: of which he would ſpeake with ſuch a feeling contentment, that it were pitty ſuch a ſpirite ſhould be drawn from his pleaſure: but, to be ſhort, by the ſum of his ſpeech I gathered in briefe, with mony how to make a good ſhepheard in a little time: on a hard ground breed ſmall ſheepe: on a fat ground bigger boned: put not the Rams to the Ewes too foon, for feare the Lamb be to[o] forward: looke to them for the Scab, and the flie, leaſt I looſe my ſheepe, or my ſheepe looſe her fleece: giue them dry layer, for fear of the rot; and in lamming time, to take heed of the Fox, the wolfe, the Brock, and other vermine: to waſh them in fayre weather, not to ſheare them till they be dry, and take heede of clipping their ſkinnes, for feare of the flie; to put them in good paſture, and haue an eie to them for feare of the theefe: many other ſuch kind of matters belong to the care of ſuch a courſe: but, becauſe I rather deſired the knowledge, then the profeſſion of it, I left him to his flock, which God bleſſe to his holy pleaſure, and ſo an end. Then fell I in with the ploughman, who tolde me ſuch a tale of the nature of the earth, of the choiſe of his ſeede, of his firſt and ſecond tilthe, of his manuring, plowing, ſowing, harrowing, reaping, binding, carting, pitching, mowing, threſhing, winnowing,

ing and fanning: and ſo putting vp into the Garner for ſtore, or into the ſacks for the mill, or the market, with haye Ree, & Who to his horſe; and hum and hah to me with ſuch a garlicke breath, as would haue poiſoned a dog: I learned enough in a little time, to ſerue me for a great while; for though I loue to know any thing, yet God bleſſe my brains, for my limmes are not now fit for labour: Age and trauaile, hath giuen them too great a weakneſſe, beſides the nature of my ſpirit, that though it hath carried my bodie on the earth, yet hath it euer looked aboue the earth, for my comforte.

Ar. *I thanke thee for that yet, with all my hearte: and I am not a little glad to heare it: that all the worlde cannot make thee to forget heauen: for it is no little happineſſe to ſee much, & knowe much, and make good vſe of all: For, cannot a man be a fiſher, but he muſt gape like a cods head? nor bee maſter of a fewe ſheepe, but he muſt liue and die in a ſheepes coate? or haue a barn full of corne, but hee muſte bee bounde prentiſe to his flaile? the miller to his mare may doe well both to carry ſackes, but the Maiſter of them both ſhoulde not put his wits into a bagge: beleeue me, it is not a little griefe to think how men beefoole themſelues, or the deuil bewitches men with folly: why, is it not a myſerie to think, howe the breath of one villaine, poyſons the heartes of an hundred: When he that trauailes a good ſubiect, comes home againe a traytor, ſerues god at home, and the deuill abroad, goes fourthe to gaine honour, and comes home to bee hanged? are not theſe pittifull illuſions? well, happy art thou that haſte been infected with none of theſe diſeaſes: but tel mee I pray thee, what didſt thou further note in the courtes, and cities of that*

that country and other, where thou haſt been.

Tid. I will: the citties in that country were large, & well builded, for ſtrength more then beauty, for they were moſt of ſtone, and couered with a kinde of ſlate, but many of theyr townes were decaied, their caſtles, and chief howſes, ruinated, as it ſhould ſeeme, either by ſome ciuill warres, or ſome unciuil Enemy: for the gouernors, they wer men of further matter for theyr wit, thē their aſpects did make promiſe of: and yet they would knit the browes, look vnder the Eies, ſtroke downe their beards, nod with their heads, ſhake vp poore men; whippe Roges, Rate Beggars, empriſon offenders, hang vp theeues and in all they could ſeeke to maintaine peace: that was one thing I cheefely noted in their Citties: but for their courts I ſtaied ſo little a while in them, that I cannot iuſtly ſaie any thing in their commendation; and yet in the contrary I would ſaie as little, for feere I ſhoulde wrong them: But in their townes, and citties, I ſawe many things and many prettie lawes, and cuſtomes among them, which in mine opinion were not vnworthy the noting: The firſt law was, that no man ſhould marry a faire wench without mony, except hee were rich: for feare of the horne for want of maintenance.

Item that no old woman that had wealth and children ſhould marry a young beggar, for feare of waſting her childrēs goods, and putting her ſelfe to her patience:

No man aged ſhould marry a wench too young, for feare of the curſe of contrarietyes.

No man ſhould be a ſtranger to his owne howſe, for fear his wife would procue a goſſip.

No

No woman ſhould be maſter of her huſband, for feare of the next neighbors riding.

No man ſhould bring his horſe into a ſtable, but he ſhould pay for his meat ere he came out.

No man ſhould take more then he had warrant for, leſt he ſhould anſwer it at the gallowes.

No vintner ſhould mingle water with his wine, except he vvere allovved it by his Company.

No Tailor ſhould put more ſtuffe in a garment, then vvas allowed him for his meaſure.

No ſhoemaker ſhould make his ſhoos to[o] ſtrong, for fear they hold to[o] long.

No Tradesman ſhould ſell his ware too good cheape, for feare of hinderance to his Trade.

No Ieſter ſhould bee fauoured of the wiſe, for feare of being more knaue then foole.

No Conſtable ſhould be ſuffered to be drunk, for feare the vvatchmen ſhould fall aſleepe.

No Fool ſhould inherit too much land, for fear a knaue ſhould to[o] ſoone alter the property.

He that could get no children ſhould not mary: and ſhe that could not abide a man, ſhould bee ſet to keepe chickens.

No man might haue two vvives, for feare of breeding vnquietnes.

No woman might haue two huſbands, for feare ſhe ſhould be in loue with neither.

Many other ſuch idle things there vvere agreed vpon among them; vvhich for tedioufnes I let paſſe: for being no maters of great moment, it is no great matter for their remembrance, only thus much I remember, that

that no man ſhould be found drunke in a houſe, but he ſhould be laid in the ſtreete till he were ſober.

Ar. *Prety items, and good reaſon for the keeping of them: for as I ſaid before, lack of care among mad people, may be the ſpoile of a whole market; it is not meet that men ſhould be perſwaded, that the moon is made of a green cheeſe; it is a principle in Philoſphy: Contraries cannot be togither: age and youth cannot be in one predicament: Ianuary and May neuer meet togither, but, if age long to be in his graue, youth will be a good ſtaffe to lead him to it: but I mean the crooked cripples, that are not able to looke vp ſo high as the eie of* Venus, *with a golden ſhowr will think to come in at the window of her chamber: and therefore ſuch an* abſurdum *ſhould not paſſe in the ſchoole of* Cupid: *though that ſom time, for breeding, an old ſtalian, may be better then a yong Colte.*

Secondly, he that is a ſtranger to his wife, is worthy to find her a ſtraggler: and ſhe that is maſter of her husband muſt weare the breeches.

Againe, hay is deare, prouender is coſtly, and horſe meate muſt be paied for, and therefore let trauailers looke to their purſes.

And for theeues, when they are hanged honeſt men thriue the better.

For Vintners, Tailers, Shoomakers, and all Tradeſmen, pitty but they ſhould liue by their trades.

And for a drunken Conſtable, why he may be the ſpoile of a watch, but for fooles and ieſters the world is pretily well rid of them, and therfore I ſay no more to them. But I pray thee go on with thy trauail, and tell me ſomwhat els that thou haſt ſeen and noted.

Tid. I ſaw ſomthing that it grieued me to ſee, and no

no lesse to remember.

I saw in a City or borrough towne, I know not well whether a pitifull sight, An old old, and very very very aged old man, with a most exceeding ill fauoured and ougly face, and a much far and a great deale worse body, whose legs were worse then wood, for they would haue stood vpright, which his could not; with a pair of eies worse then glasse, for they were cleer and his were not: and, with such a breath, as except to the stink of a rotten toothe, I cannot compare it to any ill sauor in the world. Now this vntimely, misbegotten and accursed borne creature, was (alas that I should speake it) maried for his money to a most fayr, sweet, yong, dainty, strait, fine damsell, that a man might see in a whole city: oh fine loue that could be betwixt them.

Ar. *Fy vpon it, what an ouersight was that in the whole parish? why, the maids or the young men, or some good body or other might haue forbid the banes, or haue taken hir away from him, by the way: was there neuer an* Orlando *that wold venter a lim for* Issabell?

Tid. Yes that there was, for else I feare I should haue spoild the Groome, howseuer it woulde after haue faln out with the Bride; but, to tell you what fell out, vpon a sodaine as this monster of a Man was comming homewards to his own house, a little from the towne, in a little Lane at the turning of a hedge, were prepared for the purpose tenn gallant Caualieroes, well horsed, and weaponed, and euery way fully appointed for the purpose, : put the peasaunte to his pals[r]ey, and on a spare horse furnished for the purpose, took the Bride in all her ritche Iewells and costly attire, and farre

from that country carried her, from whence he coulde neuer fetch her: for griefe whereof, I meane his rich Chaines of pearls, and iewels wherewith hee had adorned his worlds idol, he took ſuch a heauines in his hearte, as tumbled his head into his graue: and ſhee ſweet Lady, liued a happy life with a more worthy beloued.

Ar. *More ſaieſt thou? why leſſe worthy could none bee, if he were as thou haſt deſcribed him: oh curſed pelf, that makes ſuch a Coblatiue coniunction: but this is the fault of many fooles, that, as Iewes doe Moors, ſel their children for mony: but the end of thy tale, was better then the beginning, which I was glad to heare: but tell me haſt thou ſuch another?*

Tid. Yes that I haue, and much of the ſame nature: In a country market towne, neare vnto this citty dwelt a woman of great wealth, who being of the yeares of ſcarce vnderſtanding, for ſhee could hardly goe, with out Leaning, a moſt hollow eied, wrincled faced, dropping noſed, toothleſſe mouthed, ſlauering lipped, moſt ill countenanced, worſe complexioned, and worſe conditioned, crooked, creeping and cripled old woman, fel in loue with a moſt gallant, neat, handſome, tall, ſtraigt and goodly gentleman, who for the only loue of that ſhe had, caſte himſelfe away, vpon this old Croane: but, though he had a little troubled his conſcience, with a little ceremony, the matter far from his hart, finding her humour too much enclined, to the ſpaniſh grape, and for want of naturall heat, to drincke much of ſpirits of wine, & hot waters: plied her ſo with ſuch drinks, as droue her into ſuch a heate, as put her into ſuch

ſuch a feuer, as carried her quickly to her long home, and left him poſſeſſor of all her wealth.

Ar. *A good bargaine, but ill gotten, for ſuch a kindnes, was but a kinde of poyſon: but yet, if hee meante not her death, it was no great matter for her ſicknes.*

Tid. Oh no, I haue heard him proteſt, not for all the world, for had ſhe liued ſhe ſhould haue lacked no cheriſhing, but for lyeing with her, hee woulde not haue come in bed with her, for hurting her: for ſhee was ſo tender that ſhee was ready to fal in peeces.

Ar. *It was done like an honeſt man, to haue ſome pitty on her that had ſo much loued him: I thanke him for it, euery man would not bee ſo kinde: but on I praye you, haſte thou any more of theſe?*

Tid. Not in this nature, but if it may not ſeeme tedious, I could tel you a merry tale, how I loſt my ſelfe at a wedding.

Ar. *I praie thee doe.*

Tid. It was my hap one daie to hear of a great Bridail, or contry wedding, in a pretty village neer vnto a market towne, which ſolemnity was kept, at the houſe of one ſir Slapſawce, a ſlouenly knight, that by an vnhappy chaunce came by a title more then hee was worthy of: for hee had nothing in him of a knighte, more then his title, excepte it were, that he wore ſpurres and a ſworde: for hee was vſed to ride very often to the faires, and to the Market, and they were both guilte and dammaſked for feare of wearing out too ſoone. A ſatten Ierkin he wore, which was his greate grandfathers, & it was his pride to ſpeak of it in honor of the Anti-

Antiquitie, beſide a brooch in his hat, which was the Boſſe of ſome horſe bridle, that hauing beene ſome pawne to his anceſtors, was left to him for a legaſie: which beeing ſet in his hat, would make him ſhake the head with no ſmall pride: but not to ſtand too long vpon an idle deſcription,

Let it ſuffice that he was fat, both in belly and purſe: dwelte in a faire houſe, and kept good victuals for his friends, which were not many, nor often: but, at feaſts, hee would be luſty, brewe good beare, & down with a bullock: and make no ſpare as long as it wouldé laſt: So now at this time betwixt Maiſter Ienkin his eldeſt ſonne, and miſtris Parnel, his neighbours daughter, whoſe fathers purſe made a match with his land, there I ſay at his houſe at this bridal feaſt, was a great meeting of all the gallants of both genders in the country. I omit to tel what charge he ſaued by the world, of Capons, Chickins, Geeſe, Lambes, pigs, yea and ſome Bullocks, brought in by the tennants, with malt and meale, beſide Apples plummes and plumm cakes, that there wãted nothing that might be had, ſo good cheap: but all this is nothing to the purpoſe of that I meane to ſpeak of, for during this time of feaſting being in the Summer time, ther wanted no variety of ſports, as hunting, hawking Muſicke and dauncing, courting, and kiſſing, and what not, that was necessary: and yet for my ſelf, being brought thither by a friend, I left my ſelfe I know not how and not being out of a chamber was as it were in a wood, ſawe many waies and knewe not which to take: for when I had taken a ſuperficiall view of them all olde and young, faire and foule: men and woe-

woemen: I was in ſuch a caſe, that I knew not which waie to turne mee, for, firſt touching the men, one hee was ſo fine at kiſſing of his hand, as if he did wipe his mouth at euery worde, an other would congey ſo low that his points had much adoe to holde, ſo that thoſe were too full of compliments, for my conference, an other hee was ſo neate, fine, and all ſo fine, that for fear of tutching his ruffes, diſplacing his ſword pointe, or ſome ſuch nice kinde of Anoyance, I durſt not come too neer him: An other, he was ſo rude & ſo buiſie with euery bodie, that I was loath to be troubled with him: An other was ſo eloquent, that I knew not how to talk with him: An other was ſo dull of vnderſtanding, that I had no edge to deale with him, Another ſo baſhfull, that I was loath to make him bluſhe and another ſo ſawcy, that I was glad to ſhunne him, and other was ſo old that I ſhould haue had a Chronicle, to anſwer him, and another ſo young, that it was pitty to trouble him: thus among men I could ſingle out no mate: and for the woemen, if one had a good wit, then was her face nothing anſwerable, ſo that I could rather deſire to hear her, then ſee her: and if another were faire, then her wit was out of the waie, ſo that I mighte rather pleaſe mine eie then trouble my tong with her, another if ſhee were rich, then was ſhe ſo olde that ſhee was out of date with mee: an other was ſo younge, that I was afraid to venter on her: So that, in ſome, I knewe not how to beſtirre mee: either to ſtand like a ſpie, to heer, and ſee, and ſaie nothing, and to looſe time, in talking to idlenes: but to tell you of the graces, and countenances of them all, as well men as woemen, it were

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a prety Ieſt to thinke on: if I could remember them all in the right: for the men, one would ſtand ſnuffing and ſpitting, as if he had been new come from Tabacco: An another would ſit ſhaking of his legs, as though hee were kicking of a dull horſe: another would ſtand with his armes aſtrut, like a Scarcrow in a peas-garden, another wold ſet out his foot to look vpon his new ſhooſtrings: another would frown, as though he were too good for the company, and another bite the lippe, as though he had ſom pain in his middle finger: one did look as if he woulde whine for an ill looke of his Miſtriſſe, another ſtand like a Godſon that ſhould be conning of his leſſon by heart, one like a foole that was aſhamed of good company, and another like a knaue that was a Setter for fooles: ſo that, afrayd to touch one, come neere an other, trouble one, or bee troubled with another, I left my old Maſters to their ha now ha, and the Madcapps to their heidegies, and for awhile rather ſtood to the blame of ſilence, then would flie the ſhame of folly: and ſo leauing euery one to his humor, fell to note the variety of countenances, among the woemen: one would ſit mumping, as though teeth would haue much pleaſured her; Another nod the head, as though ſhe hadd bin nurtering of youth; another lere on either ſide, as a Cat at a mouſehole; another ſwell with pride, as if ſhe were Miſtris of the Harueſt cart, another make ſo many faces, that ſhe had nere a good one among them; one would be ſtretching of her bodies, as if her waſte were too ſtreight, another be putting off and on hir gloues, to ſhew the rings on her fingers, another ſtand and ſigh as if her heart would haue burſt for loue.

Ar.

Ar. *Yea marry, that was the wench I looked for all this while: did not her colour come and go often, and did ſhe not vſe little ſpeech, and change the coppy of her countenance, and fiddle much with her fingers, and wag the fore part of her foot and withdraw her ſelfe from much company?*

Tid. She did all this and much more, as ſomtime laying her hand on her heart, another while ſtretching her fingers to heare them cracke, as if euery ierke of a ioynt were a huſband, and by and by look in her hand, as though ſhe had been tolde of her fortune vnder her middle finger, and then a little ſhake the head, as if it wer not fully to her mind; & this wẽch did I fall aboord withall; and for lack of better buſines, fell to court her with a few good words.

Ar. *As how I pray thee?*

Tid. In this manner: fayr virgin, if it be no trouble to your patience to put you out of your paſſion, let me intreat you to remoue your melancholy, for it is not agreeable to your complexion: Sir, quoth ſhe, it may bee you haue made me bluſh, to think what you would ſay to me, but if my mind be not in perfect ſtate, I cannot take you for a Phiſician: yet for your good counſaile I thanke you, and that is all the fee you muſt looke for.

Ar. *The wench had ſome wit, I perceiue by her anſwer.*

Tid. Wit, yes at will, for this was but the firſt blowe, but ſee what followed: Lady quoth I, your fee is too greate, for ſuch a ſmall peece of Phiſicke; but, indeede if that I did but knowe the Nature of your diſeaſe, I woulde ſtudye for your cure, and deſerue a fee before I woulde take it: but the mynde of ſickeneſſe

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is vpon ſo many cauſes, that the grieſe is hard to geſſe, without ſom light from the agrieued: but that known, he is either vnlearned or vnlucky that can miniſter no comfort; you ſay well quoth ſhe, but what if it be known to be cureles, what then is any counſaile without comfort?

Ar. *Perilous Ape, I feare it will proue an Vrchin.*

Tid. Oh no, tis a prety creature, as you will confeſſe when you heare more: but let me tell you my replie. It may quoth I feem cureles, that may haue helpe, and therefore good words may do good in the nature of a good wil: words quoth ſhe are good when they are wel ſpoken; better when they are well meant, & good when they are well taken, and better when they are well returned: but for good will, it is a kind of riddle that ſimple wits vnderſtãd not: for fine wits can ſo equiuocate, that plain meaning is much abuſed, where the miſbelieſe of good words makes the ouerthrovv of a good mind.

Ar. *Why how now man, was this a wenche?*

Tid. It was a woman, at leaſt of woman kind, as fayr a damſell as I thinke liues in the world: but, let me tell you how I went about with my witts to meete a little with her good will. Lady quoth I, good will grounded vpon good cauſe, may out of a good meaning bring forth good words, which working good effect in a good mind, may vpon a good conſideration worke a good concluſion; Beauty is a good thing to the Eie, vertue to the mind, theſe work a loue in deſart, which is good in reaſon: Novv loue in reaſon hauing a great povver in nature, may make the riddle eaſy to be red, wher knowledge

ledge vvill not diſſemble ignorance.

Ar. *Well ſaid wag, it was well put to*[*o*].

Tid. No ſuch matter, my fortune vvas yet too far from ſuch a figure: for, let me tell you her anſvver, and then giue your iudgment.

Ar. *I pray thee do.*

Tid. Why Sir quoth ſhe I perceiue you go from one Riddle to another; knovvledge to diſſemble ignorance is for vviſedome to bee hid in folly, vvhich is a ſtrange conſtruction for a weak capacity: if the cauſe of good will be miſconceiued, the good words may then be diſplaced, and ſo the matter miſtaken, the time may be but miſpent: Beauty is but a ſhadow that hath no ſubſtãce, where reaſon may be blinded with illuſion, and vertue is ſo far from nature, that it is not ſeen but with the eye of grace: and for Loue it is grown ſuch a Ieſt, that it is rather laughed at then beleeued in the world: therefore where you find beauty, do not flatter it with vertue, till you ſee it: and for vertue doe not amiſſe conceiue it, leaſt you wrong yourſelf in it, but where in deed you find it, I can not blame you to loue it.

Ar. *Oh vnhappy theefe, able to rob reaſon of his vnderſtanding: but I hope thou wouldeſt not leaue her ſo.*

Tid. I think not, for thus I fell vpon a replie: to blame loue were a blot in kindnes, and to yeelde to reaſon is a bond in wit: to find folly in wiſedom is the ſearche of a deep wit, and to wey words in their true worth, is the proofe of good vnderſtãding: but to laugh at loue is no proof of good wil: If therefore the vertue of your ſpirit in the beauty of your eies hath drawn my hart to loue, will you not be as good as your word, not to blame me

for dooing well: for if reason faile not my conceipte, let me not moue patience in speaking truth, & let not truth seeme flattery, where vertue hath but her doe honoure: so shall the riddle be soone read, whose substance is but your selfe, and the passion best cured wher my humble seruice may be graced: Sir quoth she I hope you wil pardon my weaknes, to entertain your patience with idlenes: for to answere your Argumẽts, would require a better Scholar, then my learning: you may iudge amisse and meane well, Complexions and conditions may differ, and I maie beleeue, and be deceiued, when wordes may want their weighte in good will: Loue is a dangerous spirit, and where hee is snared by any subtilty, doth much hurt, where he is taken: If I were so well acquainted with him, as you woulde seeme to bee, it maye be, I should employe him as you woulde; but to leaue ridling, in reason let me tell you this: as I woulde not bee vnthankfull to a straunger: so would I not bee straunge to my selfe, as I can commend your wit, I must haue care of my will, & til I be able to be a friẽd, not to admit the entertainmẽt of a seruãt, & therefore, whẽ you know my disease, hoping you wilbe my Phisitiã, I will follow your counsail, to be as merry as I maie, & hauing no better fee, onely I thank you for your kindnes: Lady quoth I, I am sory, Time admits me not, with your fauour, to deliuer you further my minde, Let it suffice you that I am youres more then I can say, thoughe I can saie no more, then that I am yours: if occasion in your commandement may make triall of my trust, I will attend my desart in the hope of your regarde: and so hoping, that loue will bee without daunger, where words carry

ry the true weight: if affection may helpe a paſſion, let me intreat you to applye my faith to your fancy, and I hope my phyſick will doe you good: but ſince, neither time, nor place doth fitte our further conference, I praie you let me intreat you thus farre to honour my fortune, as to wear this ring for my ſake: a little hoope of gold, in which was ingraued *Sic fides*, ſo is faith, pure, and without end: which with a bluſhinge deniall, vpon ſuch importunity, ſhee tooke and gaue me for a fauour to weare for her ſake, a little *Cupid* of Bugle fincly wroght, and written ouer his eyes in black letters: *Cæcus fictus Amor*; vpon the mutuall receipte of theſe tokens, with ſome little ſhorte congey wee parted, leauing her to her old paſſion, that I knew not: or to this newe paſſion that I had mooued, but yet, founde not, or to ſmile at my folly, which I doubted not: and ſo ſequeſtring my ſelfe from the woemem to chewe the cud of this kindneſſe, I fell, or at leſt was fallen vpon, by a young gallant in ſhewe, but indeed a companion for a dogge, rather then for any better condition: Yet to bleer the eies of fools he could plaie the knaue with ſetting on the face of an honeſt man: this youth in a baſket, with a face of Braſſe, vpon a little acquaintance (for a little would ſerue his turne) comes to me, with this ſalutation: by your leaue ſir: It ſeemes you are a ſtraunger in theſe partes, but if you can awaie with our countrie ſports, will you make one at bowles for a rubber or two: we wil play no great game (and yet would hee cheat for a ſhilling:) No good ſir quoth I, I thank you, I am not acquainted with your groũd, & ſhould but pul down a ſide, & therfore I pray you nowe pardon mee: will you then ſir quoth hee haue a reſte at *Primero*, or a game or two at tables: it

it is the worſt thing in the world to ſtand idle: true ſir quoth I, but it is as good be Idle, as ill exerciſed, and to tell truth, I am no gamſter: beſides indeede vnder the ſhadowe of ieſting; I did not like he ſhould ieſt awaie my mony: Indeed Sir, to ſaie the truth you do the better, it is the worſt ſpent mony at plaie, that can bee: for recreation, among good company, a little mony is not ill ventered: but I pray you ſir, what news abroad? hear you nothing from the Court? nor from beyonde the Seas? now I knowing his condition, and deſirous to bee ridde of his Company, told him, that I heard no late newes from the court, but from beyonde the Seas I heard ſome letters read, in which I ſaw no matter of Import; but one I pray you ſir quoth hee (Rowſing vp his raſcall humour) in hope to hear of ſome matter for his purpoſe: let me be holding to hear it, for we in the Country liue ſo farre off from al good places, that news com to vs like fiſhes, neuer till it bee ſtale: and yet ther too, are we glad of it: why ſir quoth I, thus it is; I read, that there was a notable knaue vnder the ſhadow of a fool, vſed to great mẽs howſes, wher with a bold face railing vpon one to pleaſe an other he would abuſe both: and euer chiefly following the beſt cheere, the deepeſt purſes, and ſhalloweſt wits, thus ſomtime with a gull, and otherwhile with a white pigeon, one while with a Gander, an other while with his grey gooſe, it fell out, that there was diuers miſchieſes wrought by his villany: The Chambermaid, was poiſoned in her ſleep, wherevpon ſhee fel into a timpany: my young maſter loſt much money at play, and tales went betwixt friendes to ſet neighbours together by the

the Eares: with theese and many other such Trickes, this customer with all his confederates beeing founde one daie together, aboute some wicked consultation, were by a generall consent, taken suddenly together, whipte all out of the citty, and banished the Country, vpon pain of death neuer to returne. Is it possible quoth he? strange newes in deede, I thank you for it: wel Sir, you will not walke abroad, I will leaue you for a while, and come to you anon: but I heard no more of him for that time.

Ar. *It is no matter if you neuer hear more of him, nor any of his condition: for, if there be one honest man of them, he is out of the waie from al his companie, but I praie thee tell me what became of the wench, didst thou see her no more nether?*

Tid. Yes that I did, I saw her, I spake with her, and with much adoe obtained fauor at her hand: but if it might not be tedious, I will tell you a little of the circumstance that passed betwixt vs, ere we came to the chief pointe.

Ar. *Which pointe was that? the buske pointe, or the gaskin pointe?*

Tid. Tush a pinne for those points, our thoughtes were carried in a higher course of contentment: I will tell you shee was faire, which made me not foolish, she was kinde, which made not me careles, shee was wise, which made not me wilfull, and shee was vertuous, which made not me vnhappy: but, while I thus commend her, I saie nothing of our conference, which was as I will tell you: The next daie beeing fair, & many Ladies, and gentlewomen willing to take the aire, hand

hand in hand, euery one ſingling out his miſtreſſe, leading them along vpon a fayr green, conuerſing as they thought conuenient; my ſelfe not willing to bee lefte alone, and moſt willing to haue ſo good a friende, tooke out my Miſtriſſe by entreaty, to take a little patience with my trouble; with whome, hauing trod a step or two, I fell aboord with in this manner. Sweet miſtris, though idle heads make a fiction of *Cupid*, yet better Iudging heartes know, that Loue can neuer be blinded: for the eies of Loue looking into the hearte of vertue, ſweare the ſeruice of Reaſon, to the honour of Beautye; Seruante quoth ſhee (ſince you will needes haue it ſo) Let mee tell you yet, that there is no golde pure vntill it bee refined, nor any ringe but it hath two endes, till they bee both ioyned in one: ſo faith is not knowne, till it be prooued, nor endleſſe, but in the knot of Loue: But, as it is a great Arte to refine golde, and no leſſe cunning to caſte it into a Ring; ſo is it a greate prooſe of Witte, to find out the pureneſſe of faith, and no leſſe happineſſe to make vſe of it in Loue: but, as good mindes will euer conſtrue good things vnto the beſt, ſo for to doubte the worſe, is not amiſſe in the beſt meaning: Lady quoth I, a cauſeleſſe ſuſpition breedes a needeleſſe iealouſie, and where all good is intended, why ſhould any be miſconſtrued: the refining of gold is in the fire, and the fitting of the Ring in the hande; ſo, is the trying of faith in the care of affection, but the knitting of Loue, is in the content of the heart. Where if feare bee a hinderaunce vnto happineſſe, reaſon muſt want a part of his perfection: In deede quoth ſhe, hope is

is a prety humour, but it is not alwayes followed with felicity: but for that I would neither hide the Sunne in a cloude, nor make day light of Mooneſhine, I will leaue you to your owne diſcretion to conſider, what is beſt to bee conceiued: and for that, all eyes are not in one head, nor all thoughtes in one heart, let mee intreate you to bee wiſe for your ſelfe, and I ſhall bee the gladder of your vvell dooing: Lady quoth I, I ſhall do well in nothing, but your gladneſſe, neyther ſhall I bee glad of anything, but in that you ſhall well allowe of: for, to be wiſe in your will, ſhall ſtand the happineſſe of my witt, and to paſſe the courſe of your contentment, ſhall bee the imperfection of my diſcretion: and therefore let eies looke how they liſte, and heartes thinke what they liſt, to your vertue I auowe my loue, and in your Loue be the ioy of my life. Seruant quoth ſhee, I commaund you then whatſoeuer you ſee to haue patience, and whatſoeuer you heare to haue ſilence, vntill the next time that wee meete againe, when you ſhal heare that ſhal not greeue you, though not enioy that may content you: and ſo let vs away, for our company is going in, and I haue ſpoiled a Gooſe that I muſt plucke a feather with: with theſe good wordes and ſuch like, wee went ſomething faſt, vntill we ouertooke our company that were going before vs, and in we went into the parlor, where beeing all ſet, ſome fell to cardes, ſome to Tables, ſome to playing vppon Inſtrumnnts of Muſique, and ſome to ſinging, I placing my ſelfe ſomewhat neere vnto my newe Miſtriſſe, tooke a booke in myne hand, and fell to reading of it, which beeing

of the ſpoile of *Troy*, ſcarce had I read three lines of the firſt leafe, but a ſtraunge humorde braine, that had but a little wit in his head, falles in hand with my fair miſtris: but if I ſhould tell you howe ſhee handled him, it were a tale almoſt worth the telling.

Ar. *I pray thee doe, for ten to one, if hee were a cappe, ſhe would fit him with a coks combe:*

Tid. And ſo ſhee did, and a bell and a bable to it, or els I am deceiued: for let me tell you, firſt for his proportion, he was ſquared out of a timber logge, which was crooked at both ends, and little better in the midſt, his face bigge enough, and wanted no noſe, and for his lippes they ſuted his ſlauer well, his haire of the color of a roane horſe, and as hard as the ſtumpe of a Rubbing bruſh: and for a beard it was ſo thick, that it harboured a great traine of his retinue, his body much after the Barrell, and his legges with the wrong ende vpwardes, yet had this fellow a paire of bootes on, and ſpurres, that were too long for his heeles: now for his apparrel, had hee been a trauailer, I ſhould haue taken him for ſome ſtraunge foole, but beeing, as I after heard, a neighbours childe, I found he was a notable gull: Nowe this foole falls to courting of my Miſtris, and thus hee comes to her: Miſtris are you heere? I thinke I haue fitted you nowe; am I not in your colours: why quoth ſhee, you haue ſo many, that I cannot tell which is mine: if I were a greate Lady, folks would take you for my foole: but I ſee your trickes well enough; becauſe you haue ſo many miſtreſſes you would haue coloures for them all; why, let me ſee, you haue Aſhe coloure for one

one, Oh, that is for her that hath the greene ſicknesse: and yealow for another, that is for her, that hath the yealow Iaunders, you know who I meane; that was ſick for loue of you: and white for an other, that was lately recouered of an Ague, or a worſe matter, you know the cauſe of her ſicknesse: and blewe for an other, becauſe ſhe is in a conſũption through your vnkindnes: and tawny for an other, you knowe who that was, that painted her ſelfe, and her coloure was not right: and Carnation for another, who you knowe, is daintilie painted: but for whom is your crimſon? truly for you miſtris: I thought ſo in earneſt, quoth ſhee; for I cannot chuſe but bluſh when I ſee you, and ſo you wear crimſon, for my colour: well then I perceiue I am among your miſtreſſes: but I pray you henceforth leaue me out, for he that is my ſeruante ſhall weare no other liuery but mine: who? I miſtris quoth hee: no, though I am not ſo rich as I would be, I weare no liueries, I can tell you: No, yes ſaid ſhee, I hard you ſaie not long ſince, that one of your miſtreſſes had put the foole vpon you, but you would ſhake off her livery: why ſo I haue quoth the good gooſe, I haue both ſhakẽ off her and her liuery: but in truth miſtris, but that I haue loued you wel, I could not beare theſe floutes at your hand: for I hope I am not beholding to you: but tis no matter, they ſay with brawling and ſquabling beggars comme ſtill together and ſo maie wee if you will: why quoth ſhee, ſo wee are already methinkes, are wee not mette heere together: But harken vnto mee ſeruante, it ſeemes by youre

gloue, you now haue been a hawking, what? haue you flushed a woodcock? I heare there was one Iuste in your waie, the last time I saw you: indeede quoth hee it is true, and a vengeance on it, For my Tassel made after it, and went so farre, that I had like to haue loste him: But you are so full of quibibbles, that I feare you meane knauery: But it is no matter when you haue done your wil, make an end: Oh seruante quoth shee, you forget your selfe, will you nowe bee angry with your mistresse? but tell mee I praie you, doe you not sometime vse to hawke at the Iaie and the woodpicker? Yes quoth hee that I doe, yea but quoth shee not in those cloathes: why mistrisse: I pray you quoth hee, doe you thinke I am affraid of my cloathes? No I am able to buy newe when these are donne, I woulde you shoulde well know it: I knowe it well Seruante quoth shee, but I meane an other matter that the Hawke mistaking her game should (seeing your colours) Seise vpon your selfe insteede of a woodcock, a woodpicker I woulde haue saide: well saide mistris, quoth hee, there is another blowe, but I will beare it as well as I may: but it is no matter I will thinke of it as I haue reason; yea Seruaunte quoth shee, will you take my pepper in your nose, and snuffe at a little mirth? Nay then I perceiue your prouerb will not holde, wee shall neuer come neerer together then wee are: yes faith good Mistris quoth he, that I will come a little neerer you, when Remoouing his stoole hee sits close by her, and offers to take

take her by the hande, when ſhe deſired him to forbear her, for his hands did ſo ſweate that ſhee could not indure them: ſpeake quoth ſhee your minde, and I will heare you, but if you will not hold your fingers, I will leaue you: well then miſtriſſe quoth hee, let mee tell you, you knowe I loue you: if it bee true quoth ſhee, I am ſorry for it, for I loue not you, I like [not] you, I delighte not in you: but I am ſure quoth he, you doe not hate me: bee you aſſured quoth ſhee, I will not hate my ſelfe: I hope quoth hee you will not make a foole of me; I praye you quoth ſhee, doe not make a foole of your ſelfe: With this the gentleman began to grow Angrie: when vpon the ſodaine, a gentlewoman of the companie, full of witty conceits came to my miſtriſſe with theſe wordes: come coſen, you and your ſeruante neuer meete, but there is ſome warres ere you part: but come on, let vs leaue this fiddle faddle, and nowe fall to ſome prettie ſport, or other: contente quoth ſhee withall my heart; when making of a little rounde ſate ther downe vnder a greate baye windowe in the parlor ſome fiue coople of vs, and no fewe madde laddes, and wenches at our backes, to heare and note our paſtimes: which was as I will tell you, neither purpoſes, tales, nor Rideles, but a merry ieſt, that I neuer hearde of before, called *Decorums* and *Abſurdums:* euerie one muſte ſhewe his witte, till either the braines were wearie, or the dinner were readie: and thus they beganne. The ſharpe witted wenche, whome I often ſpake of before, was the firſte, who thus

thus fell to her buſineſſe: To ſpeake good words to a good vnderſtanding, is a *decorum in iudgement*: to which the next replied: To ſpeake wiſely to a foole is an *abſurdum* in Reaſon: then followed another with this ſpeech; To anſwer loue with kindnes is a *decorum* in Nature: to which the next replied, To beſtow loue vnworthily is an *abſurdum* in wit: then followes another, To hope on deſart, is a *decorum* in reaſon: to whome the next replyed, To be afraide of fortune is an *abſurdum* in iudgement: then came it to my Miſtris, who thus deliuered her opinion, To honour wiſedom is a *decorum* in Loue: and then it came to me, who thus made my reply, and not to loue vertue, were an *abſurdum* in humanity: then comes it to our foole, who thus brought out the treaſure of his caſket, To gather wealth is a *decorum* in thrift: to which was ſodenly replied, To dig in a dunghill is an *abſurdum* in honor: then comes it about again to the firſt, who thus began againe. To keepe promiſe in kindneſſe is a *decorum* in loue: to which was replied, To performe an ill vow, is an *abſurdum* in Grace: then followed the next in this manner, To play the foole wiſely is a *decorum* in conceit, to which was replied: To play the wag vnkindly is an *abſurdum* in good manner: then comes it againe to my Miſtriſſe, who thus deliuered her mind, To be conſtant in loue is a *decorum* in honor: to which I replied, to be falſe to honour is an *abſurdum* in Loue: then comes it to the gull, who thus fell to plaine Engliſh. To be kind to her ſeruant were a *decorum* in my Miſtreſſe: to which a mad wenche replyed, A ſeruant to be too ſaucy with his Miſtris, were an *abſurdum* in duty: Now as it was comming about againe, comes

comes in the ſeruice for dinner, whereupon we brake off our talke for that time: but after we had dined, and paſſed away a little time vvith idle prattle, wee gat our ſelues togither againe, all ſauing the Aſſe, who for feare of more coales then he could carry, gat himſelfe out of doors, vvhere vvee neuer looked after him, but fell to a new ſport, to anſwer many words in one: one muſt propound, and an other anſwer.

Ar. *As how? I pray thee tell me.*

Tid. You ſhall heare: the firſt began thus: If a man labour all the daies of his life, and get nothing till his death, vvhat ſhal he be thought?

Awn. *Vnhappy.*

Pro. If a vvoman bee kind but vnconſtant, what ſhall ſhe be accounted?

Awn. *Vnwiſe.*

Pro. If a man deſerue vvell of his Miſtriſſe, and ſhe requite him ill, vvhat ſhal ſhe be thought?

Awn. *Vnkind.*

Pro. If a virgin be faithfull to her Louer, and he proue a Traitor to her truſt, vvhat ſhall he be called?

Awn. *Vngratious.*

Pro. What is the faireſt thing in the world? *Aw.* Trueth.

Pro. What is the ſweeteſt thought in the mind? *A.* Loue

Pro. What is the moſt ſure in the world? *Awn.* Death.

Pro. What is the greateſt offence in the world? *A.* Treaſõ.

Pro. What is the nobleſt thing in the world? *Aw.* Valor.

Pro. What is moſt dangerous? *Awn.* Truſt.

Pro. What is moſt fearful? *Aw.* Warre.

Pro. What is moſt ioyful? *Aw.* Peace.

Pro. What is moſt rare? *Aw.* Honeſty.

Pro.

Pro. What moſt common? *Aw.* Beggery.

Pro. What moſt ſubtill? *Aw.* Wit.

Pro. What moſt kind? *Aw.* Will, if it be pleaſed: oh you are out, quoth all the company, for talking of pleaſing: and ſo with a pleaſing laughter the company brake off, and euery one with his Miſtris, fell to walking abroad, when my Miſtris making one, I had no reaſon to ſtaye behind; and therefore to be ſhort, ſingling our ſelues from the company, I fell thus into diſcourſe with hir: Miſtris, is there anything more pretious in the mind then the Loue of the heart? I beſeech you anſwer me in a word: No quoth ſhe I thinke not; But quoth I, would you loue that heart, where you found that ſpirit? yea, I think I ſhould: but would you beleeue that tongue that did ſpeak from ſuch a heart? yes, I think I ſhould quoth ſhe, and will you eſteem of that loue, that ſuch a tongue ſpeaks, out of ſuch a heart? yes, I haue reaſon for it; then good Miſtris, let your eies in my heart, ſee the trueth of that loue that cannot liue, but in your grace: well Seruant quoth ſhe, I ſee you would ſpeak well if you could hit on it: oh Miſtriſſe, quoth I, I had rather hit wel then ſpeake of it: wel quoth ſhe, I perceiue you haue learned to turne the point vpon a quarrell: oh but quoth I, I had rather ioyne hands vpon a friendſhip: but when ioyning of hands may cauſe the breaking of hearts, the conceit quoth ſhe is ill caried: yea but quoth I, when the want of hands breeds the woe of hearts, content is much hindered: oh, but patience (quoth ſhe) is an excellent trial of trueth: yea but quoth I, delay is the death of delight: yea but quoth ſhe, loue is euer conſtant, ſo long quoth I as kindnes is comfortable: oh ſeruant quoth ſhee, loue

ſees

ſees in abſence, nothing qd. I but ſorow: oh ſir, who wil not watch his hauk ſhall neuer reclaim her: but quoth I if ſhe be flying ſhe is better on the fiſt then on the mew: wel, he that wil not pluck for a card, is not worthie of a prime, but qd. I: he that can be fluſh, may better carrie the reſt: wel ſeruant, I will conſider of your diſcretion, & where honor may be kind, reaſon will not be vngrateful: you are a ſtranger in this coũtry, & yet I heare well of your eſtate, but giue me leaue to be my ſelfe, & as I find you wiſe, continu my good opiniõ, which being more then I will ſpeake of, I wil leaue to you to thinke: and ſo once more let me intreat your ſilent patience to put off one ſutor more: who ſpeaks ſo by rule that I can hardly anſwer him by roat: Miſtris, let the cariage of my diſcretion ſo continue your good opiniõ, that the hope of my fortune be in the honor of your fauor, in which let me be whollie yours, or els not be mine own: with this vve brake off our talk for that time, & going in, my Miſtris was ſaluted by a ſpruſe cõpanion that lookt like a letter in print: who with a ſmoothe Anus coũtenãce, as if he had bin a prologue to a play, with a wink & ſimper thus begins. Fair Lady, manie fair dayes to the looks of your fair eies, & ſir, as manie quiet nights to your troubled brains, to bring your wits in tẽper. I read qd. he, in the rule of affection, beauty is loues obiect, loue beauties ſubiect: but qd. ſhe where ſimplicity vnderſtãds not the proiect, the ſubtilty may be an abiect. qd. he where reaſon caries affection it fauours diſcretion: but qd. ſhe wher wit wãts iudgmẽt, wil goes to repẽtãce for vnderſtãding: I but qd. he wher wits wilful reaſõ wãts in iudgmẽt: & qd. ſhe, reaſon without diſcreſion leads vvit out

 of courſe:

courſe: why Miſtriſſe quoth he, can reaſon be without diſcretion? I haue heard ſo quoth ſhe, of a ſcholer in Philoſophy, where in ſearching, the ſecretes of Nature may be the ouerthrow of reaſon, which only proceeds from want of diſcretion: oh but Miſtriſſe, extreamities exceed the rule of reaſon, and therefore he is a ſimple Scholar, that will looſe himſelfe in finding nothing: and yet quoth ſhe, he that ſeeks too far may looſe himſelfe ere he be aware: yea but quoth ſhe, he that gaines more then himſelfe, in looſing but himſelfe, may thinke well of his profit, whateuer be his paines: yea but quoth ſhe, if deſire be ſed with vain hope, when the gayne is but loſſe, what is the iſſue of ſuch a profite? Sorrowe quoth he to Reaſon, but patience to diſcretion: alas quoth ſhe, all but one ſence ſet down in two words, where the grieſe of patience is the ſorrow of reaſon: why but Miſtriſſe quoth he, what is the helpe? I know not quoth ſhe better then this, I thinke you were better keepe ſiluer in your purſe, then ſpend it in making of golde. Indeede quoth he you ſay wel: there be ſo many All-miſſers, that Alcumiſtry is out of credite, and yet it is ſo pleaſing a ſtudie, as ſets many good wits to worke; yea, but then quoth ſhe, if wiſe men wil be madde, who can helpe their diſeaſe? indeed you ſay true, and I think that Loue and Alcumiſtrie are alike, for when reaſon affecteth beauty, and wit honoureth vertue, yet ſhall fortune giue a blow, that ſhall breake the necke of both theyr trauailers. He then quoth ſhe that is wiſe will ſhunn it, and a coward naturallye will feare it: but I hope you haue wit enough to auoide it: well Miſtriſſe quoth he, though I feare not the worſt, yet ſince I cannot hope the

the beſt, you ſhall ſee I will not grow mad in the ſtudie of feminine Philoſophie: howſoeuer I follow the maſculine rules of reaſon. You do well, quoth ſhee, for if in the ſtudy of the feminine Philoſophy, the rules of reaſõ miſtakẽ make the maſculine wit proue folly, it wil proue a very pittifull peece of learning: but ſince you are com to your Grammer rules, and I an ill Sholer in an Accidens, I pray you pardon my ſimplicitie if my partes of ſpeech be imperfect: with that the quick witted wench that ſtood by, and gaue audience to their eloquence, as the Scholer was about to frame his anſwere, brake it off with theſe words; come on Coſen, let vs go to cards, & leaue your *Pro & Contra:* Maſter Scholer, you muſt haue a wife from ſchoole, if you will win her by learning: Indeed forſooth quoth he, Panpudding is a good diſh for a groſſe ſtomack: O ſir quoth ſhe, I hope it wil doe well for a ſcholers commõs: how now Coſen quoth my Miſtris, you are euer croſſing my friendes, in trueth I loue learning with my heart, though not to reade in a booke, that I like not: truly Miſtris quoth hee, I woulde I had a book to your liking: in deed quoth ſhe ſo would not I, for I had rather be beholding to you for nothing, then be indebted for a trifle: but quoth ſhe if you pleas let vs go to ſom other ſports, for it maie be, we haue wearied ſom of the companie with too much idle talke: I hope not, but what ſhal pleaſe you and them, I ſhal bee contented with; and if I may be admitted, I will be readie to make one: com on quoth miſtris Madcap, let us goe to griefes and ioies, let vs ſit round; which ſoon agreed vpon, we ſate round, and thus fell to our buſineſſe. Firſt began my quick wit with theſe words, what a griefe it

 is,

is, for a good witte to want mony? the next followed, what a ioy is it to be content with a little: then the next: what a grief it is, to be wronged and cannot helpe it: the fourth: what a ioye it is to fee the ruine of oppreffiõ? another, what grief doth grow by the death of a frind; and another, what ioy doth come by the death of an Enemy? then comes it to the Scholer, what grief doth grow by the pride of beauty? then to my miftris, what ioie doth grow in the preuenting of folly: then to me, what grief to reafon? not to deferue grace: then againe to Madcap, and what ioy hath loue in the fecret of fauour? then another: what grief to vnkindnes: thẽ the next, what ioy to cõfort: what grief to ingratitude? what ioie to kindnes: what grief to falfhood? what ioy to faith? Oh quoth Madcappe, then bring in health & ficknes, & I know not what: tufh we wil giue ouer this and to fome other fports, but look fupper is coming in, and therefore we muft giue ouer: fo for that time we brake off, but what followed after I will tell you.

A. *I pray thee do, & hartily thank thee for this I haue hard.*

Tid. After fupper we had fome table talk, of diuers idle thinges; amonge other, there was fome fpeech of the nature of defpights: whereof one was this: what a fpight it is, for a faire fweet wench, to marry a filthy ouglye fellowe: another was, what a fpight it was to fee a horfe of feruice drawe in a doung-carte: an other a Hawke to be killed by an owle: another a milk-cowe to be ftung by a hedgehog: an other to fee a hound coupled with a maftiffe: another to fee a nightingale killed by a cat: another what a fpight it is to fee good meate, and haue no ftomake, and another, to haue a ftomack

ſtomack and want meate, and an other, to want teeth, and for a woman to want her tonge: at laſt, one merry fellowe comes out with his ierke: what a ſpight it is for a poore man to be made cuckoulde, by a filthy fellow? yea quoth Madcap, but it is a great comfort to a thief, to ſee his fellows hang with him for company: indeed, quoth another to liue alone is too much ſolitarynes, yea quoth an other, and ſometime a foole mars a play: tis true quoth Madcappe, it is a ſpighte a gald Iade ſhold come among good horſes: with that the Knight, the maſter of the houſe riſeth, and calls a hall hoh, Gentlewoemen, and my good frinds, what ſhal the minſtrels ſtand Idle? and ſo forgetting the name of muſitians, bid call in the fidlers, and my maiſters, euery one to his wench; oh when I was a young mã I could haue beene nimble at this geare: Sonne take your Bride and call in your frinds, and aboute the houſe, beſtirre your ſtumps a little, come on: when The wags and the wenches, with the groome and his bride, fell to take hands, and ſcarce had begun a ſteppe or two in foure ſquare, I would haue ſaid a quadrant pauen, but in comes a poſte for puddings, a meſſenger from a maſke, that deliuered ſuch a ſpeech of the aduenters of an aſſe vpon the but of a rams horn, & the dangerous paſſage ouer a puddle of water, that but for the honor of that knight, & trouble of his houſe, they wold not vndertake for a buſhel of wheate, with a deal of traſh, as was not worth remembrance: ſomewhat abſurdly ere the tale was told, with a drũ & bag pipe came ſuch a morice daũce, a maſke I would ſay ther; but they made fools merry, and themſelues ſporte: I could ſay little

little in their Commendation, but that for their coſt and their cariage, bred and cheeſe, and a cup of ale, had ben a ſufficient banquet for ſuch a company: who hauing daunced, which they did very ill fauouredly, fel to dicing, being both Maſkers and mummers, when after the rate of nine ſhillings among eighteene of them, they fell to plaie, and hauing gotten ſome ten groates, ſtruck vp the drumm with no little mirth: for, though they cared not for their mony, yet theire gaines would pay for their vizards: and for theire clothes, they were but borrowed of their neighboures: but thus, after they had maſked and mummed, away they went, and lefte it by this time, about the hower of ſleepe, when euery one taking leaue of the other, my miſtris gaue me a kinde good night, which made mee ſleepe neuer the worſe.

Ar. *I beleeue thee, but I pray thee, tell mee what followed the next morning.*

T. I wil tel you; after ſome kind of viſiõ fancy or dream I know not whether, troubled with I know not what, remembring a leſſon that a Lady of worth once gaue mee, that I ſhoulde not obſerue dreames, for that they are but illuſions, forbidden in the worde of the moſt wiſe, I did what I could, to put them out of my mind, and getting vp ſomething early, went abroad into the garden, wiſhing rather in the daie to behold the liuing Subſtaunce of my loue, then in the night to be illuded, with the ſhadow of my delight, where after a diuine exerciſe, in the humble cõtemplation of my ſpirit, I met (with wide heauen) the ioye of my heart, in a worde my miſtris, who whether, according to the cuſ-

cuſtome of her good houſwifery, in riſing early, or whether ſhe vſed the prime of the morning for the time of her deuotion, or that ſhe choſe that time for the preſeruation of her health, I know not, but there I met her at the corner of a walke with her waiting gentlewoman, who knowing her duty, and loath to diſpleaſe, fell a little behinde her: nowe my Miſtriſſe had a booke in her hand, which ſhutting vppe with a modeſt ſmile, ſhee did thus ſalute mee. Seruante good morrow, what abroade ſo earlie? I had thought no bodie had been ſo earlie a ſtirrer as my ſelfe: but I ſee I am deceiued: miſtris, quoth I, ſhall the ſeruant bee in bed after his Mis? that wer to much ſluggardiſe: but for your good morrow, many thouſand requite you; A ſayre morning, a faire garden, and a faire Lady, fair befall theſe fair meetings: why how now ſeruant, quoth ſhe, A faire minde, faire thoughts, and faire wordes; you ſhould doe well to goe to the faire with ſuch faire wakes. So I doe miſtris quoth he, you are the faire that haue bought me and mine: yea Seruant, haue I all? what then haue you leaſt for your ſelf? enough quoth I, Grace and duty, the one to ſerue, and the other to pleaſe: and what quoth ſhee? miſtris quoth I, in loue and honour: and how quoth ſhee? in obedience & patience: As how quoth ſhee? I anſwered, to doe your will, and attend your will: is it poſſible ſeruant, quoth ſhee, that I haue ſuch a power ouer you? why miſtris quoth I, is it ſo ſtrange, that you ſhoulde haue power ouer your owne? Alas quoth ſhe, I pitty thy fortune in thy affecting of vnworthines: and quoth I, I ioie in my happines to haue fauour in ſo much honour: oh but my

my good ſeruant, if your eſtate want meane to anſwer the nobleneſſe of your mind, a greeuous ioy wil make a miſerable paſſion: yea but Miſtreſſe, if the content of the minde bee a kingdome in conceite, patience that knowes no pride, makes loue the happineſſe of life: but how is reaſon ſatiſſied, where neceſſitie is not ſupplied? patience in hope finds the comfort of grace: but where time is grieuous, how is loue comfortable? why though the winter be cold is not the ſpring pleaſing? yes: but a thin harueſt makes a poor farmer: oh Miſtris, liues not the Shepheard ſomtime merier then the Maſter of the ſheepe: and the wench with the milkpaile, then the lady of much riches? Indeed qd ſhe I haue heard much of the ſhepheardes & their loues, but whether they be fictions or figures I know not; but giue me leaue, ſhall I leaue Lady for Miſtris, wealth for want, a court for a cottage, & command for obedience, & all for the hope of loue? no Miſtris, loue makes a cottage a court, where content is a kingdom, and what greater wealth then in the riches of the mind? for obedience in kindneſſe it is the worke of Loue, and to be a worthy miſtris, is better then an vnworthy Lady: and therefore let hope bee an aſſurãce in the perſwaſion of loue: but who is the worthy Miſtris? ſhe that hath power ouer her ſelfe: and who the moſt worthy ſeruant? he whom ſuch a Miſtris hath entertained: good ſeruant hurt not thy ſelf, in doing me good; good Miſtris doe mee good in not wiſhing my hurt: If I ſhould loue, & not liue with you, where is the contẽt of your conceit. If I can liue without your loue, let no conceit content me: If I ſhold fauor you & ouerthrow my fortune, what ſhal be the reward of my folly? If

If your vertue grace my loue, howe much ſhould my ſeruice honour you? If the world frown on mee, who wil helpe me? If the Heauẽs bleſſe you, who can hurt you? nowe fie vpon thee ſeruant, I knowe not what to ſay to thee: and for that there are company comming, let this in brief ſuffice thee: ſo farre as I maie, I doe affect thee, in honor I wil grace thee, haue patience for a time, & it ſhall be happy for thee: for though my eſtate be not much, yet it is in mine owne diſpoſing, and my parents in the Earth, I am at the heauens direction, for my reſolution: and therefore, feare not the fruit of thy faith in the hope of my fauoure, for, I am thine, but I pray thee giue me a little leaue, to ſhake off one ſuter more: walke by and heare vs, and when he is gon, let him goe for euer. Miſtris quoth I, your commaund is a lawe, take your pleaſure in any thinge, make mee onely happy in beeing what you will I ſhall bee; and with this woorde, taking of her a ſober ſmiling leaue, I ſtept a little aſide, and ſeeing company comming, left her to entertaine a young gallant, who a little ſtepping forwardes from his company, ſaluted my miſtris in this manner. Faire Ladie what al a Nimphale? Bleſſed be thoſe Siluane creatures that can enioy the preſence of ſuch a goddeſſe. Peace quoth ſhe, I wil run away rather then make you an idolater, ſpeake not ſo prophanely, there is no goddeſſe on earth: and for your Nymphes, they are but poets fictions: pardon mee Lady quoth hee, if I ſpeak vnprobably and Let mee ſay what I think: how much is this ſweet ground ſweetned by ſo ſweet a creature? nothing at all quoth ſhee, it is

your ſweet gloues, whoſe perfume puts downe all the ſent of the flowers: Oh how much quoth he, doth your Beautie giue a luſtre to the faireſt flower, vvhen in the Roſes of your cheeks maid Flora bluſhes to ſee the pure crimſon of her beſt colour; O ſir quoth ſhe, you meane the roſes of your ſhooeſtrings; indeede they are of a good Ribbin, and well died I thinke they are in graine: and ſo is all aboute you, cloath and ſilke, I ſee you euer haue the beſt; I would be loath quoth he to weare the worſt, but Ladie.

Ar. *Tuſh, I praie thee let him goe with his foolery; I ſee it was ſome noddy, that I doubte not was quickly ſhaken off. Let me heere what followed betwixt you, and your faire miſtris.*

Tid. I will; this gallant with a fewe flouts pretily put off: After the company had walked aboute the garden, wee were called in to breakefaſt, where a bride-cake and a meſſe of cream, with the helpe of a cold pie, ſtaied our ſtomackes well, till dinner: but breakefaſt done, Madcappe, that was euer buſie with inuentions to ſet our braines aboute ſomething, calls vs together, and downe wee muſt ſit in a ring: and fall to yea and no: one muſt propound, another anſwere, and the third giue the reaſon, and propound the next: As thus Madcap began: If you ſee a fayre wenche, would you not haue her if you could come by her? The ſecond anſweres, No; the third makes the reaſon: becauſe ſhee maie be more coſtly then comfortable: nowe hee beginnes; If you were married to a foule ſlut, will ye keepe her? ſecond yea: third becauſe ther is no remedie. If you loue a wenche, and cannot haue her; will you

you fret? 2, no, 3 for loue is full of patience: If you loue your miſtris and can enioye her; will you not bee glad of it? 2, yea, or elſe hee were mad: If your wife make you Cuckold, wil you put her away? 2, No, third for ſhee may be profitable: If your miſtris commaund you any thinge, will you diſobey it? 2 yea, 3, for ſhee may commaũd him not to loue her, which he cannot. If your friend abuſe you, will you not hate him? 2 no. 3 for he may do it vnwillingly, and then it is to be pardoned: If you come where a faire wench is, will you hide your eies, becauſe you wold not ſee her? 2. yea: 3 becauſe ſhe may blinde the wit, which is worſe then the eie ſight. If your friends get your wife with child, and you cannot, will you be angrie with any of them? 2 no, 3 for it hides an imperfection. If your miſtris haue a fine wit, and your wife but a plain vnderſtanding, will you loue her better then your wife? 2, no. 3 for that witte that will rule a wife will not pleaſe a Miſtris If your miſ. be kind & your wife dogged: wil you loue your miſ. better then your wife? 2 yea. third, for there is cõfort in kindnes, but ther is none in doggednes. If your huſband be a fool, and your friend be wiſe, wil you loue your frind beſt: 2 yea. 3. for a fool is but the trouble of vvit: but, quoth mad cappe, let me aſke you one thing, what is moſt likeſt a halfe moone? 2 a Romain C. 3, becauſe it is ſharp at both ends; wel quoth an other, but what is like to loue? ſecond nothing, third becauſe quoth Maddecappe, there is no ſuch thinge: there is bargaining and ſelling, looking and telling, luſt and folly, commanding & obeying, marying & getting of children, the ſons monie muſt marry the daughter,

and the widows purſe, marry her yonger ſon: this muſt be done, & that muſt be done, friends muſt talk, & folks muſt meet, the Banes muſt be aſked, the Church muſt be paid, the gueſts muſt be bidden, the dinner muſt bee eaten, the minſtrels muſt play, the youth muſt dance, & the Bride muſt bluſh, and the Groom muſt make a leg, and gloues muſt be worn, and the cakes muſt be ſet vp, and the night grows late, and you muſt get you to bed, and here is a ſtir: but for loue, alas, where is he all this while? god knows and not I: for old folks cannot, yonger folks do not, wiſe folks will not, and as for fools, let them whiſtle, I wil not com to them: but quoth ſhe, now we are all out of our yeas and noes, and therefore let vs all to ſome other ſport, when ſodenly comes in ſir Swadd the old knight inſtead of a gentleman, an hee no naye muſt haue a dance: fie for ſhame: come come, to morrow is the laſt day I tell you, and therefore bee liuely & nimble, and haue about with theſe guirles: when to ſatiſſie the olde huddle wee called for the muſique, and paſſed the time in dancing till dinner; which done,

Ar. *Yea that I would learne? what followed after dinner?*

Tid. After dinner we fell to ſuch table talk, as was thoght beſt fitting to the company; one deſcrying of a paraſite by ſoothing of errors, another girding at a pandar by his brazen face, and his intelligence of loue: another commending beautye to bee a foile vnto vertue, another the honour of wit in the guiding of loue, another what difference was betwixt valour and fury, an other of the plague of loue in the folly of iealouſie, another out of his epicurions humor, made a kinde of oration in the praiſe of a gooſe pie, and one of Bacchus ſworn men, could talke of nothing but a cup of wine: the ſcholor commended learning, becauſe

becauſe it was the Miſtris of Art: and another experience, for that it was the labor of reaſon: Madcap commended a fool, becauſe he could take no thought, but my Miſtriſſe a wiſe man for conſideration of all natures, and I my Miſtris for her wiſedom in iudgement.

Ar. *I thought where I ſhould haue you, but what proceeded?*

Tid. I will tell you, as we were going on with our opinions vpon ſuch points, as we were to talke of, came in certaine ſtrangers, for the entertainment of whom, we roſe from the table, and after a little ordinary courteſie, leauing euery one to his friend or his Miſtriſſe, I with my miſtris tooke a turne in the garden, where in very much kindnes, we fell to this conference: Seruant quoth my Miſtris, to feed you with vaine hopes might argue much indiſcretion in my cariage, & ſo breed ſom tuch in my reputation, and not to regard your worthines, might be a diſgrace to mine vnderſtanding: & therfore if you can conceiue me right, you ſhal do your ſelf no wrong: miſtris qd. I, far be it from my good, to wiſh your hurt. do with me what you wil, for I am but as you wil: your direction ſhall be my courſe in the due care of your commãdemẽt: my hopes cannot be vain that feed on the honor of your vertue, & in your regard of my vnworthines, ſhall be the height of my worlds happines: well ſeruant, I will now altar your Title, for you haue made a conqueſt of your Miſtris, and therefore muſt now be called my maſter: & therefore now maſter, ſince your ſeruant hath no doubt of your honorable emploiment, let me ſee to what good office you will preferre the care of my ſeruicc: oh Miſtris quoth I, I can not ſo

ſo ſoone forget my duetie, but yet to fatiſſie your will, I will thus far take your fauour: that ſince you will bee at my commaund, I command you the office of a moſt kind and true friend; that you will in your loue commaund my life, in your wiſedome aduiſe my will, and ſo frame my affection to your diſcretion, that my heart beeing in your hands, you may worke it to your pleaſure: and therefore ſince the effecting of my felicity reſteth onlie in your fauour; in the title of a friend, carie all things to your contentment: wel ſeruant quoth ſhe, in your humblenes I ſee ſuch noblenes, that were I a Princeſſe, you ſhould be no beggar: but as I am, let this ſuffice for thy comfort: That I haue often ſeen thee, deſired to know thee, heard well of thee, and now haue ſeene that in thee: that wherein I can honour thee, bee ſure I will not faile thee: and in token of that trueth that ſhall neuer deceiue thee, with the loue of my heart, my hand heere I giue thee: but to bleare the eies of aduerſaries to our fortunes, if diſcontentments ſhould be taken, let vs go in as friends, and remaine louers, it ſhall not be long before you ſhall heare of me to your comfort: with this ſpeeche being rauiſhed, as one ſ[w]ounding in delight, as a full hart could ſpeake, I made her this anſwer: to your hand I giue my heart, with a more happy then worthy hand, your ſight of me was my bliſſe, your ſpeeche to me my comfort, your regard of me my honour, and your fauor my felicitie: but for your loue, what a ioie it is to my life, I ſhall leaue it to your better iudgement then my ſpeeche: and therefore if I paſſe a point of your direction, let me loſe the dial of my comfort. With which words we went in, and ſeeming more ſtrange

ſtrange then before: after many pleaſing paſſages among the merrie company, the next daye beeing the breaking vpp of the feaſt, till the next time of our meeting, wee tooke a kind of ſtrange leaue eache one of other.

Ar. *But tell me what followed? now ſhe was Lady of thy hart, how cameſt thou to be Lord of her houſe? or what was the iſſue of thy fortune?*

Tid. Good I aſſure you, but yet came news of, as you ſhall heare: within few daies after my comming home to my lodging where I laie in a Citie, not far diſtante from her habitation, which I had before acquainted her with: ſodenlie in a morning comes a letter vnto me by a footman brought me from my Miſtriſſe, the ſuperſcription wherof was this. *To my aſſured louing friend* Tidero, *with ſpeed*: The contents whereof were in brief as followeth. As a friend I requeſt you, as a Seruant I command you, and as a Maſter I entreate you, without anſwer of excuſe, preſently to make you appearãce at my houſe, there to vnderſtand what ſhall happen, much is conceiued by a little, in which I reſt.

Yours as you know,
Lamina.

I thanked the meſſenger, and with as much ſpeede as I could, returned him with this anſwer.

To my beſt and onely beloued friende,
the Lady Lamina.

FAir Miſtriſſe, kind ſeruant, and deere friend, excuſe ſhall be abuſe, where there is poſſibilitie of performance,

mance: if I could flie, I would vſe wings for wordes: in the aſſuraunce of my happines, ioyful of what ſhal happen: ſo til I come, comming I reſt, in the loue a ſeruant, your kinde maſter, and euer bounden friende:

Tidero.

This letter was no ſooner ſealed vp and ſent awaie, but I haſted all I could to be at the heeles of it, ere it came at home, but it was receiued, peruſed, and tricks Inuented, and put in practiſe, and all ere I coulde come there: where with ſuch attendants as I thought fit I was entertained at the gate, with a young damſell, very beautiful, ritchlie attired, and Eloquently ſpoken, who after the paſſage of ordinarie curteous demeanour, leading me along a baſe Court into a Gardaine, and ſo a gallary, fell by the waie to court me with theſe wordes. Sir: my coſen the Ladie of this houſe, hath this daie performed a kind part with me: I praye you pardon me, if in the paſſion of Loue, I paſſe the care of modeſty: Shee hath but ſupplied my place, and for mee hath pleaded in your affectiõ: ſhe hath told me of your worthynes, and I hope hath made you hers, whom before you knew her was wholly yours: I know you wiſe and honourable, and therefore hope you will no leſſe conceale my diſgrace, then deuiſe my comforte: Shee is gon from hence, and left me heere for that purpoſe: what you ſee, howſe, land, or wealth, whatſoeuer, is at my will, and in your will at my commaund, be pleaſed therefore I beſeech you with my ſuite, and work not my ruine in youre deniall: for in the one you maie haue both a ſeruãt, and a friend, in the other, a ſtranger and an Enemie: Lady quoth I, if I could be falſe to

loue['s]

fauour, but faith feares no fortune, my refolution beeing fetled in the fixing of affection, I will rather haue patience with the vnkindnes of a friend, then deferue the rage of an enemy: It is nether houfe, lãd, nor wealth that can corrupt me, beauty nor words that can bewich me, nor the threats of fortune that can affright mee: *Lami[n]a* is the day light of my loue, let the ftarrs giue their light where they lift: to her haue I auowed my feruice, and in her loue will I run the courfe of my life: this one honor for her fake I will doe you, bury your words in obliuion, and take leaue to returne to my difcomforte: no quoth the Lady that muft not bee, here is nothing intended you but pleafure: and therfore feare nothing may befall you, your horfes are ftabled, your feruants fhall be merry, and their Mafter not malcontent: returne you muft not, till you heare from your Miftriffe, for fuch was her commaund, and therefore I pray you haue patience: my miftriffe apparelled like a young man but with a Periwigge, and a falfe Bearde, comes vppon the foddaine as wee were entering into the greate Chamber, and prefentes mee with a Letter from my Miftriffe, the fuperfcription in this manner: To my trufty feruant, my louing Mafter, and approoued friend *Tidero* with fpeede: pardon mee to perfwade you to that may perhappes difpleafe you, to lacke my prefence for your better benefite: for I leaue you a hearte that deerelie loues you, and a hand of honour, I faie, that in her fauoure maie grace you: fhee is another, and not my felfe, beleeue her, truft her, and Loue her, and I will thanke you for her,

 for

for her ſeruant is my friend: conſider of theſe contents, and in her command make my contentment; ſo till I ſee you, which ſhall be I know not when, in hope of your kindnes to my friend, I will reſt euer

Your very louing friend,
Lami[n]a.

This Letter when I had read, and knew it to bee her hand, what tricke ſoeuer was in her head, I preſently tooke a pen and inke and returned the meſſenger with this anſwer:

To my gratious Miſtris, my louing ſeruant and faithfull friend the Lady Lami[n]a with ſpeede.

LAdy, is it the part of a friend to perſwade falſhood in Loue? your preſence is the Sun of my daylight, & your abſence the darknes of delight. I ſeeke no benefite but your loue, nor can loue other then your only ſelfe; diſgrace be all worlds grace but in your eies, nor will I honour a heart but in your hands; your ſelf vvithout an other I ſerue, and you only and no other can I loue: and therefore hovvſoeuer you account of a friend, I vvill neuer be falſe to my affection, & ſo till I ſee you, vvhich if it be neuer, yet vvhile you liue vvill I loue you euer; and ſo reſt.

Your faithfull friend
Tidero.

This letter ſealed and deliuered, avvay goes the meſſenger, vvhiſpering vvith the yong Lady a vword or two, to entertain me with a little talke, till ſhee were gotten in, and

and new attired, which was not long a dooing: for by time that we had heard a little muſique of a prettie lad that did plaie vpon a baſe violl and ſing to it: the ſong was ſcarce ended, but in comes my loue, my Miſtriſſe attired like a horſe woman, that had bin new diſmounted, and with a prety ſmile after ſhee had ſaluted many, at laſt comes to me, with what? Friend, in truth you are welcom: did you not receiue a letter from me? yes good friend quoth I a couple: In deed friend quoth ſhe you are beholding to me, for had it not bin diſcurteſie to bid a friende to dinner, and not giue him entertainment, I had not come againe ſo ſoone: but if I had not com, you ſhould haue had no great cauſe to miſlike of your company: but I hope it is wel, in trueth you are welcom, you ſhall ſtay with me to night, to morrow go as ſoon as you wil; good friend quoth I, I thank you, you ſhall command a greater matter in my ſeruice: So after a few complemẽts we ſate down to dinner, where there wanted no part of comfort that might be found in Table kindnes; as welcome, caruing and drinking, and ſo forth. But after dinner was done,

Ar. *Yea now you com to the matter that I long to heare of.*

Tid. I will tell you; after the cloath was taken away, my Miſtris began to entertain the company with theſe vvords. In generall hoh, you are all vvelcome; you that come from a feaſt can better beare with a leſſe pittãce, but vvhat lacks in meat, let vs fill out in mirth, and firſt quoth ſhe to her Page: Sirra take your viol and plaie, and ſing the ſong that was taught you of Loue; which commanded, was ſoon obeied, and thus performed: the Boy taking his inſtrument, fell to play & ſing this ditty,

which I will recite vnto you: for I got it out of his book.

Of all Conceites which is the beſt? Loue.
Yet what is that is thought a ieſt? Loue.
What thought is that giues ſmalleſt reſt? Loue.
Yet in the end makes reaſon bleſt? Loue.

What wound is that is hardly healed? Loue.
What deed is that is ſureſt ſealed? Loue.
What thought is ſweeteſt beſt concealed? Loue.
What comfort kindeſt beſt reuealed? Loue.

What word is ſweeteſt to be heard? Loue.
What ſoundly made cannot be mard? Loue.
What ſeruice merits moſt reward? Loue.
What grace is worthy moſt regard? Loue.
What Loue moſt conſtant in a friend?
Where Loue is louely without end?

Well ſaid Boie quoth ſhe, now goe your waies to dinner: Let vs alone, and now my maſters quoth ſhe, doe but imagine you are at a Bridall, and let vs bee as merrie as we were there, let vs fall to ſome ſport or other: play maie be coſtlie, muſique we ſhall haue enough anon, & therefore let vs ſpend a little time in ſome pleaſing exerciſe: I will begin to you: whereto euery one giuing a willing conſent, ſhe began thus: we haue been at yeas and noes, grieſes and ioies, let vs now goe to Buts, one propound, another anſwer, the Third giue the reaſon: Beautie is a bleſſed hue: 2 But: 3 it workes manie curſed actions: then another, monie is a good thing: But, 3 it brings many to miſerie: Again vertue is honourable, 2 But, 3 ſometime ſhe wants mony: Againe Loue is pretious, 2 But; 3 if it be right: Againe, kindneſſe is the ioye of

of loue: 2 But, 3 in conſtancy: then qd I loue is the ioy of life: 2 But quoth the ſecond: in a true friend quoth my Miſtris: Again patience is a vertue: 2 But, 3 a poor one: another, hope is comfortable, 2 But 3 when it is happy: Content is a kingdome, 2 But, 3 in conceite. As we were going on with our Buts, comes in a gallant youth wel accompanied and attended, who as it afterwards fell out, was a Suter to the young Lady, that to trie my conſtancie came about me with a trick of loue, or rather wit indeed, to find out the trueth or falſhood of a louer: wherupon the company roſe, and after al obſeruances of due compliments, he with his yong Lady, and I with my Miſtris fell to ſuch parlee, as we thought beſt for our purpoſe: he in the Parlour, and wee in the garden, where what followed you ſhall heare.

Ar. *Good I doubt not.*

Tid. Good indeed, and better to: for after that we had walked a turne or two, ſhee reuealing of her deuiſe, to try the conſtancy of my affection, tooke all thinges ſo well, and requited them ſo kindly, as honour could deſire, that Loue might enioye: but by the waie among other talke, I praie thee friend quoth Shee, do me this kindneſſe for to lend me your little Table book in your pocket: for I did a little ouer looke you the other daie and I am much miſtaken, but I ſaw you writing of verſes: Indeede Miſtriſſe quoth I it is true, vppon ſome certaine idle notes that I tooke out of my obſeruation of certaine Creatures, I wrote a fewe idle odde lines, which I will committe vnto your kindeneſſe in ſecrete to make vſe of: which no ſooner hadd ſhee taken, and read it ouer, but a heartie laughter, and much

much thankes ſhe tooke of me: and told me ſhe vvould reade them at night in her bedde; but the booke put vp in her pocket, vvith contented mindes in we go together, paſſed avvaie the daie pleaſantly, and after ſupper the young gallant a neighbour hard by tooke his leaue of his miſtris, and avvaie, leauing vs to fall to ſuch fortunes as fell out.

Ar. *Oh, but I praie thee kinde wagge, tell me ſome of thy verſes.*

Tid. I will, vpon a finicall Aſſe, I wrote a kind of Epigrammicall fonnèt in this manner.

A dapper fellow that is fine and neate,
His hoſe well gartered, and his Ruffes well ſet
Without his picktoothe can not eate his meate,
Nor ſit at Table where the clothe is wet.

Can talke of nothing but of daintie fare,
And thinke of nothing but a faſhion;
Troubles his conſcience but with little cares
And yet will ſhew ſome idle paſſions:

Can ſmile aud ſimper, congey, kiſſe the hand,
And caſt a ſheeps eie at a fie for ſhame
And on the tiptoes of his honour ſtand,
When God he knowes it neuer knew his name.
What will this Gallant leaue vpon his graue?
He liu'd a Raſcall, and he died a knaue.

Ar. *Good in trueth, more I pray thee, what was the next?*

Tid. The next was on a fool, on a ſwaggering ruffe.

He that was gotten in a drunken fit,
Bred vp in brabbles, and by ſhifting liues,
His Dad a Tinker, and his Dam a Tit,

His

His portion nothing but what fortune giues:

Studies no art, but how to cheate and cofen,
To packe a Card, or cleanly ſtrike a Die,
Swears by the Elle, and drinketh by the douzen,
Talkes what he liſt, and euery word a lie:

Bragges of his ſtate, and ietts like Iack an Apes,
Weares no good cloths, but of an others coſt:
Gets ſome odd booties, by vnhappy ſcapes,
Spends on the ſcore, and neuer paies his Hoſte.
What will be ſaid of him another daie?
God hath done well to take a knaue away.

Ar. *Another honeſt wagge, if thou loueſt me.*

Tid. I will, and another and another to, and as many as I can remember, if you like them ſo well.

Ar. *The more the better, I pray thee out with them.*

Tid. I will: vpon a ſhamfaſt clown in gaie clothes.

He that makes curtſie at a Ladies doore,
And bluſheth at a clappe vpon the Cheeke,
And ſaies good morrowe Miſtriſſe and no more,
And weares his ſilken clothes but once a weeke.

Stoupes and goes backward, when he makes a legge
And ſaies forſooth at euery word is ſpoken:
And onely keeps his Maidenhead for Megge
And in his hat will weare her true loues token:

Cannot endure to taſt a Cup of wine,
And loues the Browne loafe better then the white:
Will at the ſpending of a penny whine,
And alwaies goes to bed at Candle light.
VVhat will be written on his worſhippes Tombe?
Wo to the Bride that meets with ſuch a Groome.

Vpon

Vpon a churle that was a great vſurer.

A chuff that ſcarce hath teeth to chew his meate,
Heares with deafe eares, and ſees with glaſſy eies,
Vnto his graue his path doth daily beate,
Or like a logg vpon his pallet lies:

Hath not a thought of God, nor of his grace,
Speaks not a word but what intends to gaine,
Can haue no pitty on the poore Mans caſe,
But will the hart ſtrings of the needy ſtraine:

Cries not till death, and then but giues a groane,
To leaue his ſiluer, and his golden bags,
Then gaſpes and dies, and with a little moane
Is lapped vp in a few rotten ragges:
What will this Clunchfiſt leaue vpon his graue?
Here lies the Carkaſſe of a wretched knaue.

Ar. *Rightly hit, more I pray thee.*

Tid. Vpon a cheating Companion.

He that was borne out of a Baſtard race,
Betwixt a beggar and a Gentleman,
A filthy Carkaſſe and an ougly face,
And plaies the foole before a Maid Marian:

Can ſeeme as ſober as a Millers Mare,
And cannot bluſh at any villany:
In euery Market ſhifteth for a ſhare,
And fits himſelfe for euery company:

Hath all the Cards vpon his fingers ends,
And keeps a knaue in ſtore for many a tricke.
VVill be a traitor to his trueſt friends,
And liues not by the dead, but by the quicke.
Vpon his Tombe what memory will paſſe?
Here lies the damnedſt Rogue that euer was.

Ar. *Oh filthy raſcall, it is pitty that he ſhould come among good company, but on I pray thee with ſome more.*

Tid. The next was vpon a Gull, that for a little wealth was made a Gentleman of the firſt head, which was thus:

He that is well conceited of his wit,
Becauſe a knaue or foole doth flatter him,
And knowes not how to ſtand, nor goe nor ſit,
When in his garments he is gaie and trim:
Rides like the trey of Clubs betwixt two Clownes,
A yealow doublet, and a tawny hoſe,
Hath halfe a yeard of Land, in two country townes,
And like a Hogge doth gruntle as he goes:
Weares a courſe ſtocking, and a Holland Ruffe,
A Brooche and picktoothe, in an old ſilke hat,
Lookes bigge at Beggars, takes a ieſt in ſnuffe,
And in an alehouſe ſpends he cares not what:
Of this great Gull what memory will paſſe?
He liu'd a Cockſcombe, and he died an aſſe.

Another vpon a Pander.

He that is hatcht out of a Cucker broode,
Betwixt a Kiſtrell, and a Bagige kite,
Feedes all on offall, and ſuch filthy foode,
Is neither fit for feather, nor for flight:
But in his teeth can cloſely keepe a ring,
And make a motion for a filthy matche,
Can beare the Bob, while other play and ſing,
And hath the craft to cloake and connicatche:
Can like a dogge lie ſneaking at a doore,
And creepe and curtſie, couche and bowe the knee,
And be a carier to a common ſtore,
What will be ſaid of ſuch a ſwad as he:
Here lies a tronke of natures trechery,
A ſlaue that onely liu'd by lechery.

Ar. *Some more I pray thee, what was the next?*
Tid. Vpon a louing foole, as you ſhall heare.
A foole that knowes not how to vſe his eies,
But takes a picture for an Angells face
And in his thoughts ſtrange wonders will deuiſe,
To bring his wits into a pitteous caſe:
Matcheth the light with darknes, heauen with hell,
Wiſedome with folly, Ignorance with wit:
And to himſelfe will ſuch fond fancies tell,
As neither are for wit nor reaſon fit.
But like a Madman mumbleth ta himſelfe,
His dainty Parnell hath no paragon,
But like an Ape ſits fidling with an Elfe,
Till Lands and goods and life, and all are gone.
What will ſome write that did his folly proue?
Here lies the foole that liu'd and died for loue.
The next was vpon a prodigall Cockeſcomb, that troubled all good company.
He that will ſtrew his mony in the ſtreetes,
Followes the dice, and alwaies throwes at all,
Offers diſgrace to euery Man he meetes,
Snuffes vp the Noſe, and ſwaggers for the wall:
Cares for no lawe, and knowes not how to loue,
Makes ſleepe and eating his ſoules paradice,
Will not put vp that may his patience moue,
Treads on a worm, and braues a flight of flies:
Lookes a toſide, and ſwears at euery word,
Knits vp the Browes, and ſets his armes a ſtrut,
Takes all mens tables, laies his knife aboord,
And plaies the ſlouen with a filthy ſlut?
After his death what will befall his due?
Here lies the Captaine of the damned crue.
Ar. *Good waggeries, but had ſt thou none of the feminine gender?*
Tid. Yes ſome one or two, but no more.
Ar. *I pray thee tell me them.*
Tid. I will: the firſt was this, vpon a fowle idle ſlut.

She that is neither faire, nor riche, nor wiſe
And yet as proude as any Peacocks taile,
Mumpes with her lippes, and winketh with her eies,
And thinkes the world of fooles will neuer faile.
Stands on her pantofles for lacke of ſhoos,
And idly talkes for want of better wit,
Will haue her will, what euer ſo ſhe looſe,
And ſay her mind, although ſhe die for it:
Is Coſen germane to a iacke an Apes,
And ſiſter to her Mothers ſpeckled ſowe,
Kin to a Codſhead, when he kindly gapes,
Aunt to an Aſſe, and Coſen to a Cowe.
What will be ſaide of her ſo fit for no man?
Oh fie vpon her, twas a filthy woman.

The next was vpon a cunning Tit, as thus

She that lookes fifteene thouſand waies at once,
Makes twenty faces ere ſhe dreſſe her head,
Studies for words to ſerue her for the nonce,
With idle trickes to bring a foole to bed.
Turnes vp the white of an ilfauoured eie,
Treads on her toes, becauſe her heeles are ſore,
Splaies out her foote, and holds her head awry.
And beares her placket far enough before:
Speakes all in print, and reads with a ſtrange grace,
Writes like a ſcriuener, like a Fidler ſing
Sits fourteen howrs a painting of her face,
And tries the vſe of many a ſecret thing:
Of ſuch a Minkes what memory will paſſe?
A cunning Ape, will Coſen many an Aſſe.

Ar. *Pretily put on, but I pray thee didſt thou write none in commendation of ſome worthy Creature?*

Tid. Yes, ſome two or three which you ſhall heare.

The firſt vpon a true ſouldier.

He that was well begot, and truely bredde
VVrought all with true ſtitche, and both ſides alike,
Hath not his fancie on vaine humors fed,

But finds the bliſſe, that baſeneſſe cannot ſeeke.
Starts not to heare a Demiculuerin,
Nor feares to charge vpon a ſtand of pikes,
Fights like a fury when his hand is in,
Shrinkes not the ſhoulder where the Coward ſtrikes:
But loues a Trompet better then a pipe,
Prefers a March before a Moris daunce,
Beares a dead wound but as a little ſtripe:
And a coate armour for his cogniſaunce:
Gets yet this good, that when his bones be rotten,
His worthy fame will neuer be forgotten.

The next was of an honeſt man that tooke great pains for ſmall profit, and yet held vp the head: As thus.

VVho beates his braines to write for no rewarde,
May breake his Pen and lay his paper by:
VVho ſerues for Grace, and liues without regard,
May ſigh and ſob, and grieue and mourne and die,
And yet againe ſince Heauen will haue it ſo,
Some ſhall haue wealth, and other ſome haue woes:
Patience doth many paſſions ouergoe,
That are vntemperate ſpirits ouerthrowe:
Let him that cannot liue then learne to die,
VVhat ſhall be, ſhall be, ſpight of death and hell,
They are but babies that will howle and crie,
Cowards that faint to bid the world farewell:
No, fill the hearts with ſorrow to the brinke,
A true bred ſpirit hath no power to ſinke.

The next was vpon a merry honeſt fellow that was out of tune for his purſe.

He that was gotten in a Chriſtmaſſe night,
After a deale of mirth and merry cheere,
When Tom and Tib, were in their true delight,
And hee lou'd her, and ſhe held him full deere:
Brought vp in plainneſſe trueth and honeſty,
Can not away to heare of knauery,
Liues with his Neighbors in true amity,

And cares not for this worldly brauery:
Goes through the world with yea and nay and ſo,
And meddles with no matters of import,
When to his graue this honeſt man ſhall goe.
What will the world of all his worth report?
Here lies a man, like hiues that haue no hony,
An honeſt Creature but he had no mony.

The laſt I wrote of my felfe, which was this.

He that is moulded of a noble mind,
Purified mettall, ſteele vnto the backe,
Flies not with fethers of a Buzzards kind,
Cries not with feare, to heare a thunder cracke.
Sups vp his ſighes, and ſwallowes downe his griefe,
Begs but of God, or of his great vicegerents,
Can not endure to name the word reliefe,
And ſerues but honor, or her loues adherents:
Knowes his deſart, and yet can not importune,
Bites on bare neede, and yet laments no lacke,
Hates to be cald, or thought the child of fortune,
Stoupes not to death vntill the heart do crack:
Liues like himſelfe, and at his lateſt breath,
Dies like himſelfe, ye[a] though he ſtarue to death.

Ar. *Starue ſaieſt thou? no it is a pitty that ſuch a ſpirit ſhould haue ſuch a fortune: howſoeuer it ſtand with thee, bee thus far bold with me: liue with me & ſhare my fortunes, I proteſt I will want of my mind, ere thou ſhalt want that thou needeſt; but with many thanks for thy kind verſes, & diſcourſes, I pray thee tell me what followed of thy fortunes with thy Miſtris?*

Tid I will tell you: after she had taken my Table book and peruſed ſuch trifles as ſhe founde, well Seruante quoth ſhee, I ſee you are a wagge; but it is no matter, I muſt tell you in plaine termes, I know ſom of them deſerued as much as you haue written, but letting al theſe toies

toies paſſe, let me tel thee, the loue I bear thee, with the truth I haue foũd in thee, haue made me ſo much thine, that I am no more my owne: & in token hereof, receiue from me this diamond, & for that I know not how thou art furniſhed for mony, take here this purſe of golde, to defray ſuch charges as may fall vpõ you for your good: beſides here is a pair of bracelets, which you ſhal wear for my ſake: in the morning be ſtirring early, for I mean to be at the Church hereby ioyning to my houſe, there to make faſt that knot that ſhall neuer be vndone: & ſo let vs go in and paſſe away the time as friends, but no further in the eie of the world: for it ſhall be beſt to my content, that the care be priuately caried, till our comfort be not to be croſſed: with theſe words, as it were ouercome with ioy, with willing conſẽt I obeid her cõmandement: all which euening and night we paſſed in ſuch exercifes, that all parties pleaſed, we went euery one to his lodging, but how little ſleepe I tooke, I leaue to the watchmẽ in the work of loue: in the morning the Lady not long after me at the Church dore, ſeeing me at my praiers, kindly faluted me, & the Churchman ready with a few witneſſes of her prouiding & my only ſeruãt hauing ſent another home vppon neceſſary occaſions: ſcarce was the book opened, a few words read, and our hearts ioyning hands, but by a villanus plot of a damnable Iew, that in the ſhape of a man caried the ſpirit of a deuil, came into the Church with ſome dozen of Maſcarados with ougly vizards on their faces, with ſwords and daggars drawne, cried out *Tidero*: with the afrighte wherof the Lady fell down, & after many ſ[w]oundings lay as dead: the Captain of theſe accurſed caitifes, was one *Sulferino* a gallant there in the country, who hauing waſted

waſted his eſtate, thought likewiſe to be the ouerthrow of this Ladies, who in the pretence of loue to her, practiſed this villany to me: well, vpon ſodaine how was I here diſtreſſed? my Loue lying as it were dead before me, my enemies ready to diſpatch me: but vppon the ſodaine holding my life at as high a rate as I could, determining to ſell it deare, among them I went, & with a Piſtoll that my Man gaue me, and ſuch weapons as we had, we laid the chiefe villaine on the earth, & thoſe that could got away, but my ſelfe ſore wounded, & my ſeruãt no leſſe, looking vpon my Miſtris, I ſaw her come to life againe, when her eies aliſted vp, ſhe ſighed out, oh friend art thou aliue? thou maieſt ſay thou haſt had an enemy and not a friend, but good friend leade mee home: which I did with ſome few that were with vs: but no ſooner came into the chamber, but ſending for her Couſen the ſayr Lady, after ſhe had deliuered the whole diſcourſe, in mine armes tooke her leaue of the world: beſeeching her (euen a little before her laſt gaſp) for her ſake, to doe me all the honour ſhe could: to tell you my caſe in the paſſion that then took me, it is more then I can expreſſe: but the Lady her Coſen priuately keeping me till I was healed of my wounde, within a fewe daies after finding the ſharpe reuenge intended me by a brother of my late dead enemy, conueied mee away with my ſeruants to Sea, furniſhing mee with all things neceſſary for my voiage; but as one miſchief foloweth another, ſo was it with me; for being near vnto the coaſt of this countrie; came a ſodaine tempeſt, in which our ſhip driuen on a rocke, tooke a wracke, by means whereof, goods none at all, and men few, were ſaued, yet my ſelfe by meanes of a piece of a Maſte that floated

floated on the waues, was driuen on land, and with a few crownes in my pocket, and these bracelets on my armes, that had like to haue spoiled my swimming gat to shore, and am come away as you see, not yet three daies since, and your selfe the first of my friends that I haue met with.

Ar. *Thou hast told me of such a Merry goesory, as I haue not often heard of: I am sory for thy ill fortune, but am glad to see thee aliue: sorrowe not for her that is gone, for that is helplesse, nor for thy selfe too much, for that is needlesse: thy fortunes may be better at home, then they haue bin abroade; take no thought, be merry, we are now hard at the Towne, we will dine togither, and soone we will home togither: I haue a neighbor within a mile, may hap liue to do thee good: Let vs goe.*

Tid. Arnofilo I thank you, and thinke my selfe happy to haue mett with you: when wee come home wee will talke further of the world, in the aduancement of my fortune, you shall but bind a friend: now what his fortune was, and what courses he ran in it, if I heare you like well of this, you shall hear of the rest, ere it be long.

FINIS.

NOTES AND ILLUSTRATIONS.

To the Reader, p. 3, l. 8, '*in graine*'—a dyer's phrase = dyed thoroughly, not merely on the surface, and so perishable; last two lines, '*Infert*,' &c. See p. 61, l. 1, and relative note.

Choice and Change, p. 5, l. 11, '*a good yeer*'—used much as we use the greeting-phrase, *not* as derived originally from the French *gonjeer*.

Page 6, l. 2, '*all is weil that ends well*'—a proverb adopted by Shakespeare imperishably; l. 6, '*meate whole*'= flesh whole, physically well; l. 8, '*but*' - see Introduction; l. 9, '*mezill*' or mesyl = a leper from mesil, now appropriated to our measles; l. 23, '*doubte*'= suspect; l. 26, '*a dry ſalutation*'= not a hearty one: still used in a similar sense—possibly due to the fact that, when one is heartily glad to see one, not only does the eye moisten, but *pace* Tee Totallers, the mutual glass expresses it; l. 28, '*let the Diuell goe hang himſelfe*'—a semi-proverbial saying still in use.

,, 7, l. 4 = 'I pray thee bee [merry] let us be merry,' &c.—a broken sentence not infrequent contemporaneously and even now; l. 7, '*Come liue*,' &c.—see Introduction; l. 13, punctuate comma after 'Poiſoned.'

,, 8, l. 3, '*skull*'= shoal. Seamen now use school or skool, and also skall and skul; l. 9, '*Poulte*'= a chicken or fowl, Fr. *Poulet*—an old form of Poulterer was poulter (V. Cotgrave, *s.v.*); l. 10, '*Hobby*' = a species of hawk; l. 16, '*Dolphin*'= the thresher or thrasher, a species of grampus, and a cetacean like the whale; l. 17, '*Marlin*'= a small kind of hawk, falco æsalon of Linnæus. From a strangely overlooked book, viz., 'Sivqila. Too good to be true: Omen.:

> Though ſo at a vewe,
> Yet all that I tolde you,
> Is true, I vphold you:
> Now ceaſe to aske why?
> For I can not lye.

Herein is shewed by way of Dialogue, the wonderfull maners of the people of Manqſun, with other talke not friuolous. 1587.' —I take a quaint story of the 'Marlin' or merlin—"Beholde a little Birde ſhall make thee aſhamed. But how canſt thou be aſhamed? for I thinke thou haſt no ſhame at all. The little Marlin will not pray on the laſt Birde that ſhe catcheth at night, but holds her in her tallents all night without hurting her, onely to keepe her ſelfe the warmer, and then in the

morning ſhe letteth her goe: which Marlin aduiſedly marking which way the ſame Bird doth flye, will not flye toward that quarter of all that day for her praye, leaſt ſhe ſhould hap to catche her and ſo hurt her that had done her good, pinch her that had pleaſured her, and kill her that had comforted her. The little Birde againſt her will hath pleaſured the Marlin, and yet the Marlin is thankefull for it" (p. 159).

Page 9, l. 11, '*flote*'—an example, as in Shakespeare, of d of past form being omitted in verbs ending in d and t; l. 13, '*ſand*'= quicksand; l. 16, '*Hoyes*'= a small vessel, generally sloop rigged, originally a coaster, and so called, it is said, because it stopped when it was called or hoyed to, to take up goods or passengers—now it is a kind of store or provision lighter, *e.g.*, a powder hoy, a provision hoy, &c.

,, 10, l. 16, '*courſe*'= coarse; l. 26, '*thoſe*'= common laws—we should have said 'these.'

,, 11, l. 10, '*partie and partie*'= person and person; l. 16, '*bate*'= debate, strife.

,, 12, l. 5, '*a dog*'—see Introduction; l. 26, '*Items*'= details or particulars.

,, 13, l. 4, '*liues in ſuſpition*'= suspected of making him a cuckold; l. 6, '*a greate cap*'—one that will cover his eyes; l. 21, '*noutes*'= notes, as in bottom of pp. 7, 8.

,, 14, l. 12, '*Terra Straue*'—strave is North for strove or tried; l. 23, '*full pointe*'—query a pun on point (in dispute) and pint; last five lines—see Introduction.

,, 15, l. 7, '*ſalted*'—qu. another pun, salted as with salt, and never danced, Fr. *salter*? l. 17, '*a ſhort narrow ſtone bridge*'—see Introduction; last line, '*Sider*'= cyder.

,, 16, l. 3, '*welt or guarde*'= trimmings, facings; l. 18, '*Cunnings*'= kennings, knowings; l. 22, '*grinne*'—a form of gin, trap, or snare (see Florio, *s.v.*); l. 3 = all, but [or only] a Gudgin, or qu., nearly as trifling as a gudgeon?

,, 17, l. 8, '*hogs*'= young sheep, sometimes from six months, sometimes from a year old till first shorn—hence the progress to the shearing or sheerling; l. 21, '*Cattell*'—applied as then not merely to oxen, &c., as now; l. 27, '*ſtrayne*'= lineage, race—commonly spelled 'strene.'

,, 18, l. 1. '*Straine*'—see just-preceding note; l. 19, '*Brock*'= badger; l. 21, '*clipping their Skinnes for feare of the flie*'—apparently tar was not then used, as now, in case of such clipping wounds; l. 3 (from bottom), '*tilthe*'= produce of agriculture or tillage.

,, 19, l. 3, '*haye Ree*'= go on, and '*Who*'= whoa, *i.e.*, stop—both exclamations to a horse; l. 20, read 'doe well' [for] both; l. 26, '*a good ſubiect*'—see Introduction.

,, 21, l. 2, '*riding*'= riding her on a brown staff—a popular and jocular

punishment (à la Lynch) then in vogue; l. 13, '*good cheape*'= very cheap or over cheap, cheaper than usual; ll. 15-16, as exemplified in Armin's *Foole* who stole the mince pie.

Page 22, l. 6, '*moon is made of a green cheese*'—see Introduction; punctuate 'cheese': Philosophy; the meaning being—It is a principle in philosophy [that] contraries, &c.

,, 23, l. 3, punctuate comma after 'whether'; *ibid.*, '*An old*,' &c.—see Introduction; l. 14, '*strait*,' *i.e.*, straight in body. Cf. p. 20, l. 9 (from bottom), l. 3 (from bottom), read 'palsey,' not as filled in as if 'palfrey'—our mistake of f for s = the abject fear into which they threw him.

,, 24, l. 10, '*Coblatiue*'—we should say cobblering or cobbled; l. 19, '*dropping nosed*'—a characteristic of Armin's Fools.

,, 25, l. 1, '*long home*'= grave—still in use; l. 22, '*slapsawce*'—the name seems to be significant in this way, he dressed slovenly or hurriedly, as one who makes up (or eats) a sauce in a slap-dash manner.

,, 26, l. 1, '*a brooch*'—see Introduction; l. 2, '*Bosse*'—a round ornamental protuberance (as it still meanes) on a bridle, generally of metal; l. 21, '*good cheap*'—as to be got by its being given him him by his tenants, &c.—a skit at his penuriousness. See p. 17.

,, 27, l. 5, '*points*'= the ties [to his breeches].

,, 28, l. 6, '*astrut*'= standing out in a stiff projecting way—hence as applied to legs it means to stand astride or as straddle-legs, or with legs apart. See p. 70, l. 28; l. 14, '*Setter*'—like the Setter dog, who would look for and point fools that they might be treated as game, *i.e.*, caught and eaten; l. 18, '*heidegies*'= dances (country or round) mirthful or hoydenish—the word is also given as 'heidegiver' (Spenser) and 'Haydigiues'; l. 4 (from bottom) '*bodies*'= boddice.

,, 29, l. 8, '*cracke*'—a common custom with children and young people to make the joints crack—if the joint cracks the person has a sweetheart, if not she has none; l. 12, '*fall aboord*'—nautical term, to run alongside of.

,, 30, l. 7, '*Perilous*'—see Introduction; *ibid.*, '*Vrchin*'—doubtful whether used as = hedgehog, or as a mischievous sprite, or as we use it for a mischievous unruly boy or child.

,, 31, l. 2—I have filled in to[o], but it might be really = to put to, *i.e.*, to affix a thing to, as a horse to a cart, and so a reply, &c., as well put to a man or to his saying.

,, 32, l. 4, '*doe*'= due.

,, 33, l. 11, '*Bugle*,' *i.e.*, bugle horn or buffalo horn; l. 23, '*a basket*'—Grose says that boxers at cockpits, unable to pay their losings, were adjudged to be suspended in a basket till the sport was over. Hence here = this would-be sharper; l. 26, '*can awaie*'=can you in the same way with me, *i.e.*, be a companion or consort;

last line, '*reste*' = a game, because to set up one's 'rest' at Primero or similar games.

Page 34, l. 14, '*one*,' *i.e.*, one [letter or piece of news]; l. 16, '*be holding*' = beholden; l. 25, '*white pigeon*' — a pigeon is sometimes used for one gulled, but also for sharpers at lotteries. White is = cowardly. From the following clause about the gander, &c., probably 'white pigeon' means a cowardly kind of gull.

,, 35, l. 21, '*buske point*' — this is the wooden or whalebone (now steel) plate worn down the front of the stays. It would seem by the phrase that the stays were then (as now) recently made to open in front; *ibid.* '*gaskin*' — gaskins (wide), breeches or slops, may or may not have been the same as galligaskins, which were made wide or loose.

,, 36, l. 7, '*aboord.*' See note on p. 29, l. 12.

,, 37, l. 2 onward — see Introduction; l. 22, '*I haue spoiled*,' &c. — probably a common or proverbial saying = excuse me, I must be busy otherwise; l. 4 (from bottom), '*Tables*' = back-gammon.

,, 38, l. 6, '*were a cappe*,' *i.e.*, she makes a fool of him, because a cap when fitted with a cock's comb became a fool's cap of office. The answer follows up the allusion; l. 16, '*a great train of his retinue*' — see Introduction; l. 6 (from bottom), '*your colours*' — as followers in war wore their master's colours, so gallants wore the colours that their mistress was known by, or the ribbon, &c., that she had given.

,, 39, l. 3, '*Iaunders*' = jaundice; l. 8, '*tawny*' — there may have been no allusion intended, but the mourning colours of that day were black and tawny.

,, 40, l. 2, '*woodcock*' — she would insinuate a 'fool,' and in her next sentence that he and the fool were one; l. 4, '*Taffel*' = Tassel (gentle) the male of the goss-hawk; l. 6, '*quibibbles*' = quibbles stutteringly pronounced by the fool; l. 11, '*hawke at the Iaie*' = a puerile amusement, flying at small (and insignificant) game; l. 20, '*woodcock*,' &c. — here in this affected mistake is the blow he speaks of; l. 24, '*pepper*' = be angry, as one would be if so physically irritated. The same or the natural gesture of sniffing, gave us the phrase — to take it in snuff (or as here to snuff simply) in the same sense.

,, 41, l. 18, '*fiddle faddle*' = nonsense. See Nares, *s.v.*, for quotations from Cowley. Perhaps = fussy trifling.

,, 42, l. 10 (from bottom), read 'manner[s]'.

,, 43, l. 26, '*Treason*' — the Gunpowder Plot was a quite recent memory.

,, 44, ll. 14–17 — as the questions are all (probably) his, the punctuation here is somewhat confusing, but a little attention makes clear without departure from the original. See also in next two pages, in not marking change of speakers.

,, 45, ll. 4–6, &c. — metaphors from gaming — one drew at random till they

got (or did not get) prime. '*Flush*' as now = all cards of one suit. '*Rest*' = the stake which each sets up on view of his first cards. The game appears to have been primero. I have not sufficient knowledge of it to explain the related sayings; l. 14, '*roat*' = rote; l. 20, '*Anus*' = ass.

Page 46, l. 9, for '*she*' query 'he'? l. 21, '*Alcumistry*' = alchemy.

,, 47, l. 7, read '*S[c]holer*,' as in l. 11; l. 15, '*Panpudding*'—a pudding of "Shropshire" (Taylor, 1630, i. p. 146) = a pudding baked in a pan.

,, 48, l. 2 (from bottom), '*what a spight it is to see good meate, and haue no stomake*,' &c.—recalls Robert Burns's grace before meat:

"Some have meat an' canna eat
Some have na meat that want it,
But we hae meat an' we can eat
And sae the Lord be thankit."

,, 49, l. 12, '*a hall hoh*' = clear a space, common in Shakespeare, Sir John Davies, Bishop Hall, &c.; l. 22, '*a poste for pudding*'—see Introduction.

,, 50, l. 5, '*Maskers and mummers*'—the two are here distinguished, which is not always done in our Dictionaries; l. 6 (from bottom), '*illuded*'—deluded, illusioned; l. 2 (from bottom), '*wide heauen*'—query, corruption of 'vide heauen,' as good year is in gonjeer?

,, 51, ll. 18-19, '*faire walkes*' = fairings apparently, or qu. revels? l. 23, '*and*'—qu. 'in'?

,, 52, l. 16, '*leaue Lady for Mistris*' = seems to show that unmarried women were 'ladies,' and when married, and not knights' or noblemen's wives, became 'mistresses.'

,, 53, l. 22, '*al a Nimphale*'—Nymphale being the French adjectival of 'Nymphe,' *al a* is apparently a mis-reading of '*a la*.'

,, 54, l. 10, punctuate 'Ladie'——; ll. 22-3, '*yea and no*'—game so named. See below.

,, 55, l. 3, probably '3' should be filled in after 'yea.'

,, 56, l. 14, '*sir Swadd*'—not his name, but an epithet. 'Swadd,' in the North, was = a foolish shallow lout or bumpkin; l. 19, '*the olde huddle*' = a contemptuous term for an old decrepit person; l. 22, '*after dinner*,' &c.—they sat, therefore, in squires, &c., houses after dinner, including the women.

,, 57, l. 6, '*I should haue you*' = find you.

,, 61, l. 1, '*fauour but*' = then you would be her that could persuade me; but on p. 5 (To the Reader), the Author asks us here to insert 'I could be glad of your fau,' &c.; l. 7, '*Lami[n]a*' = was probably meant to be printed 'Lamīa.' So elsewhere.

,, 63, ll. 19-20, '*Table kindnes*,' &c.—see Introduction.

,, 64, l. 2, '*Of all Conceites*'—see Introduction; l. 19, '*play*' [at dice or cards]; last line, '*But*' = only, and so elsewhere.

Page 65, l. 13, '*parlæ*'—shows that 'parle' was then usually pronounced 'parley'; l. 17, read 'to[o]'; l. 23, '*little Table book*'—an example that Hamlet's 'tables' were the ordinary memorandum book usually carried.

,, 66, l. 20, '*congey*'—leave being taken with a low or ceremonious bow, 'conge' came, in English, to mean 'bow'; l. 21, '*a fie for shame*'= a phrase for a harlot, or a loose jest, or double entendre? last line, '*Tit*'—'Tits' is given by Kersey (*s.v.*) as a country word for 'small cattle,' whence its use in the text. The sense is easily derived. Dialectically it is used for a nice smart girl, but this cannot be its meaning here.

,, 67, l. 8, '*unhappy*'= ill or wicked; l. 13, '*to*'—either = to it or to[o]; l. 21, '*makes a legge*'= bow the knee.

,, 68, l. 21, delete 'a.'

,, 69, l. 4, '*first head*'—see Introduction; l. 10, '*Clubs*,' &c.—game at cards; l. 16, '*in snuffe*'= in dudgeon; l. 21, '*Cucker*'= cuckoo? l. 22, '*Kistrell*'= hawk of a base kind; l. 27, '*beare the Bob*'= taunting jest or scoff; l. 31, '*common store*'= a harlot, a receptacle for common use; l. 32, '*swad*'—see note on p. 56, l. 14.

,, 70, l. 4, '*picture*'= a painted woman; l. 12, '*Parnell*'—"a nickname for any wanton woman" (Kersey, *s.v.*); l. 28, '*a strut*'—see note on p. 28, l. 6; l. 29, '*all mens tables*'= eating or mess tables?

,, 71, l. 11, '*Codshead*'= noodle or ninny, French equivalent was Tete de Bœuf. See Cotgrave, *s.v.*; l. 28, '*Minkes*'—here seem = Tit. See on p. 66, last line.

,, 72, l. 8, '*a dead wound*'= old and cicatrized wound; l. 19, '*woes*'—by rhyme should be 'woe,' but contemporaneously common thus; l. 2 (from bottom), '*away*'—see note on p. 33, l. 26.

,, 74, l. 8 (from bottom), '*a damnable Iew*'—not used as shewing his nationality, but as a term of contempt, as 'Sir Swadd' previously—a revelation of the anti-Jewish feeling then.

,, 76, l. 7, '*Merry goesory*'= mixed tale of mirth and sorrow? Tidero ends on l. 5 from bottom. Then the Writer addresses his Readers.

A. B. G.

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XXXIII. CHOICE, CHANCE AND CHANGE.

Page 3, l. 10. The juxtaposition of '*paſſion*' and '*patience*' is characteristic of Nicholas Breton; and this whole epistle is as like his style as can be. If not his, it is the work of some admirer and imitator.

,, 12, l. 21, '[*labour.*]' Supply rather '*dinner.*' See "He that dines without meat" on p. 13.

,, 13, l. 6, note — for '*eyes*' read '*hornes*' rather.

,, 14, l. 12, '*Straue*'— query '*Strana*'?; last five lines. These words read strangely, but if arranged thus :—

ipſe hee
qui the, which
leapte ouer the hedge,
and fel in the ditch
A. B. C.
non habet P. etc.

they look like a school-boy rhyme, mixing up bits of Latin construing with nonsense. '*Ipſe* hee' seems to have been well known, *As You Like It*, 5. i. 48, "For all your Writers do consent that *ipſe* is hee." Cf. *Annalia Dubrensia*, p. 66, l. 9, 'thou'rt *ipſe* hee.'

,, 15, l. 7, '*ſalted*' — probably a slang word for being intoxicated, as if pickled, steeped in liquor.

,, 16, l. 22, '*leape*' = kind of casket; l. 10 (from foot), for '*grinne*' read '*ginne.*'

,, 21, l. 2 (and note). Perhaps the allusion rather refers to the strange custom described in *Hudibras* (ii. 2.), and by Nares, *s.v.*, Skimmington.

,, 24, l. 10, '*coblatiue*' = copulative.

,, 33, l. 23, '*this youth in a baſket.*' See *Merry Wives*, 4. ii. 122, 'Youth in a basket.'

,, 40, l. 2, '*fluſhed*' = started.

,, 45, l. 20, '*Anus*' not = ass, but Greek ἄνους, senseless.

,, 60, catch-word. The '*s*' ought to be away — the passage reading "If I could be falſe to loue, I could be glad of your fauour."

,, 69, l. 14 (from foot), '*Cucker*'— query, if not the same as the obscure '*cocker*' quoted by Stratmann, *s.v.*, *cocker* thef or horeling; l. 31, '*ſtore*'— probably misprint for '*shore*' = sewer.

,, 70, l. 10 (from foot), '*Lookes a toſide*' = looks askance.

,, 71, l. 5, '*pantoſles*'— accent 'pán' on first syllable.

,, 79, on p. 33, l. 23 — for '*boxers*' read '*betters.*'

,, 80, ,, 35, l. 21 "(as now) recently" — delete 'now' and place parenthesis after 'recently.'